A COLLECTION OF SERMONS UPON SEVERAL OCCASIONS.

[Whereunto is added

A Correct Copy of ſome NOTES

Concerning

GODS DECREES

Eſpecially of

REPROBATION;

Enlarged.]

WRITTEN

By *THO. PIERCE* D.D. Preſident of S^t. *Mary Magdalen* Colledge in *Oxon.*

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty, M D C LXXI.

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WITH

Dr. THO. PIERCE D.D. President of

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THE CONTENTS of this VOLUME, ARE SERMONS PREACHED

BEfore the Lord Major, Court of Aldermen, and Common Counsel of the City of *London*, at St. *Pauls* Church, upon the first Sunday after his Majesties Restauration, 1660. I.

Before the Honourable the House of Commons in Parliament Assembled, at St. *Margarets* Church *Westminster*, upon the 29. day of *May*, being the Anniversary Day of the King and Kingdoms Restauration, 1661. II.

Before the Right Honourable the House of Lords, at the *Abby* Church of *Westminster*, upon a Solemn day of Humiliation, occasioned by the Great Rain in *June* and *July*, 1661. III.

Before the King at *Whitehall*, upon the *Wednesday*-Monthly Fast, when the Pestilence decreased, but yet continued, As did also the War with the *French* and *Dutch*, 1665. IV.

V.	Before the Clergy of *England* in Convocation Aſſembled, at S. *Pauls* Church, touching the Power of the Church in a National Synod, 1661.
VI.	Before the Univerſity, at St. *Maries* Church in *Oxford*, concerning the Rights of the Civil Magiſtrate, and eſpecially of the Supreme; upon the opening of the Term, 1664.
VII.	Before the King at *Whitehall*, upon *Candlemas* Day, 1661.
VIII.	Before the Univerſity, upon Act-Sunday-Morning, at St. *Maries* Church in *Oxford*, touching the Uſefulneſs & Neceſſity of Human Learning, *&c.* 1664.
IX.	Before the King at *White-Hall*, in Vindication of our Church againſt the Novelties of *Rome*. 1662. *To which is added, in this Edition,*
X.	A Paræneſis to the Reader touching the *Sermon* going before, and the Diſcourſe which follows after of *Romes* pretended *Infallibility*.
XI.	Before a Rural Congregation, at the Funeral of *Edward Peyto* of *Cheſterton* in *Warwick-ſhire* Eſquire, 1659.

Englands

Englands Seaſon

FOR

REFORMATION OF LIFE.

A

SERMON

DELIVERED IN

St. PAUL'S Church, LONDON:

ON THE

SUNDAY

Next following His

Sacred Maieſties

RESTAVRATION.

M. DC. LX.

Chriſtian Reader,

THat what I committed the other day to the ears of Many, I now ſo ſuddainly expoſe to the eyes of All, as I dare not pretend to deſerve thy Thanks, ſo I conceive I cannot juſtly incurr thy cenſure. For it is not in complyance with my peculiar inclinations, (which of themſelves are well known to be ſufficiently averſe, from any farther publication of ſingle Sermons,) but partly to teſtify my Obedience to the commands of ſome Learned and pious Friends, partly to fruſtrate the ill-meant whiſpers of ſome unlearned and peeviſh Enemies. How farr I was from a deſign either to pleaſe or to provoke either this or that part of the Congregation, And how probably deſirous to profit both, I leave them both to paſſe a Judgement, not by any one part, but by altogether. It would no doubt have been greivous to me, to ſuffer the contumelies of Men for preaching Loyalty, and Love, and Reformation of Life, a tender care of weak Brethren, and a Chriſtian Forbearance of one another, if I had not thought it an happy lot, to ſuffer ought for His ſake, who indur'd (for mine) ſuch

Act. 5. 41.
Heb. 12. 3.

such contradiction of sinners against himselfe; *some affirming*, he was a good Man, *and* others saying, Nay, but he deceiveth the People.

John 7. 12.

John 8 34.

John 3. 20.

If some are yet so devotedly the Servants of Sin, *as to hate me* for bringing them (unawares) into the light, *because the* Light hath reproved their evill deeds, *it cannot be from any* hurtfulness *either in* Me, *or in the* light, *but from their* own sore eyes, *that their* eyes *are* hurt. *When Men are* exasperated *with* Lenitives, *and throw themselves into* Paroxysmes, *after all our* Pacifick *and most* Anodynous applications, *we ought not sure to think the* worse, *but rather the* better *of our Præscriptions. That Christ Himselfe* could do no miracles amongst the Men of his own Country, *was only the* Fault *of their* prejudice, *and* unbeleif. *That the heat* harden's clay, *is from the untowardness of the* clay; *For if it were* wax, the *heat would* melt *it. Nor is the fault in the* Sun, *but in the* Dunghill, *if the more he* shine's *on it, the worse it* smell's.

I *know that those* Lovers *of publick* Discord (*whom my endeavours to* reconcile *have made* outragious) *as they are* few *in point of* Number, *so in point of* Quality *they are of smallest Consideration. And I know there are many most worthy persons,*

whom

whom the Virulence *of mine* enemies *hath made my* Friends. *So that if I were studious to promote mine* own Interest, *and did not very much preferr the consideration of* their Amendment, *I should not indure (as now I shall) to* sue *for peace whilst I am* injur'd. *But still remembring what it is, to which as Christians* we are appointed, *or as Souldiers* markt out, *and that we are bound to* follow our leader, (*even* the Captain of our salvation who was perfected through sufferings,) *I shall cheerfully strive to* approve my self as a minister of God, *by* honour and dishonour, *by* evill report, *and* good report, as a deceiver, *and yet* true; I *will* blesse, *being* calumniated, *And being* wrong'd above measure, *I will* intreat. *The more it seems to be impossible, to win the* inventors of evill things *to reconcileableness of Spirit, the more will* I *labour for its* Attainment. *For I will never cease to* pray, *that by that powerfull convincing controuling Spirit, which* stilleth the raging of the sea, and the madness of the People, *we may be* knit together in one mind, and in one judgment; *That the present time of our* prosperity *may prove the* Season *for our* Amendment, *and change of life; that all* bitternesse, and wrath, and anger, and clamor, and evill speaking, may be put away from

εἰς τοῦτο κείμεθα. 1 Thes. 3.3. *That no man should be moved by these afflictions; for your selves know that we are appointed thereunto.* Heb. 2. 10. 2 Cor. 6. 4. & 8. 1 Cor. 4. 13. ἄθλον δυσόφικτον τούτῳ μᾶλλον ἐπιφανέστερον. *Diod. Sicul.* Rom, 1, 30, 1 Cor, 1,10, Eph, 4. 31,

from us with all malice; *and that as members of* one *Body, whereof Christ Jesus is the Head, we may each of us indeavour* (*in our several stations*) *to* keep the Unity of the Spirit in the bond of peace.

That this was really the intent of the Following Sermon, the later part of the Sermon, will make apparent. For what was spoken in reflection upon the darkneſſe of the night, *was only premiſed as a* Foyl *to commend the* Day. *And as a thing without which I could not make an impartial* parallel *between the* Text *and the* Time. *Beſides that in the method of* healing wounds, (*which a flatterer may* palliate, *but cannot* cure,) *there is as charitable an uſe both of the* Probe *and the* Abſterſive, *as there can poſſibly be of the* Oyl *and* Balſam. *The* Decollation *of* Gods Anointed, (*which was ſo farr a* Deicide, *as he was one of thoſe* Gods *who ſhall* dye like men,) *had been declared by the* Parliament (*before I made my* ſtrictures *on it*) *to haue been a moſt* horrid *and* hideous Murder. *And if my cenſors did not think they had once* offended, *they would not be* candidates (*as they are*) *for a Royal* Pardon. *It being ſo naturall for a* pardon *to include and connotate an* offence, *that unleſſe we were* conſcious *of having* ſinn'd, *we could not* ſincerely *ask* God

Pſal. 82.6.
Exo. 22.28

forgiveneſſe

forgiveneſſe. *I am not able to ask any, for what I have ſaid in the following* Sermon, *tending to* Loyalty *and* Union, *and the* eſtabliſhment *of* both *upon the only ſure* Baſis *of impartiall* Repentance *and* ſelf-revenge, *untill I am able to be convinced of* Unſincerity *in my* ayme *at ſo good an* End, *or of unlawfullneſſe in the* means *which I have us'd for its* attainment. *And therefore that* which *I begg from the* Chriſtian Reader, *is not the* favour *of a* partiall, *but the* Juſtice *of an* unpaſſionate *and* unbyaſſed *peruſall of all that follows.* 2Cor.7.11.

ENGLAND'S SEASON FOR *REFORMATION* of LIFE.

ROM. XIII. xii.

The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

TO make you ſee how the *Text* is exactly *ſuitable* to the *Time*, (as well to the Time when 'twas *written*, as to the Time wherein 'tis *read*,) It will be needful to entertain you with two ſuch *Præliminary Obſervables*, as without which it is impoſſible to come at the *meaning* of the *words*. And yet the true *meaning* muſt be attain'd, as well in their *Rational*, and *Hiſtorical*, as in their *Literal* Importance, before I can *handle* them as *I ought*, without *injuſtice* to the *Apoſtle*, or *Apply* them as I *deſire*, without *defrauding* the *Congregation*.

Firſt then, yee are to take an eſpecial notice, That in the ſpace of *fourty years* after the Crucifying of *Jeſus*, there was to happen

amongſt the *Jews* a famous *day* of *Diſcrimination*, wherein * *one was to be taken, and another left.* The *cruel* and the *incredulous* were to be utterly *deſtroy'd*, But the *perſecuted Believers* to be remarkably *preſerved* from that Deſtruction. *Preſerved*, not only from that *deluge* of Judgments, like * *Noah* in the *Ark*, but from the *miſchievous deſigns* of the *Moſaical Zelots*, by whom they could *never* be *forgiven* their having been *Loyal* unto their *Lord*. Which famous *day of Diſcrimination*, as the Scriptures have expreſſed in thoſe ſublimer ſorts of *Periphraſis*, [*The Kingdome of Heaven, the coming of Chriſt, the end of all things, and the concluſion of the Age*;] ſo in reſpect of one part, that of *deliverance unto the Faithful*, we find it expreſſed in other places, by ἡ ἀπολύτρωσις ἐγγίζουσα, *The Redemption drawing neer*, ὁ καιρὸς, *The Seaſon*, ἡ ἡμέρα, * *The Day*, ἡ σωτηρία, *The Deliverance*,] which *Deliverance* being *nearer* at the writing of this *Epiſtle*, than when they had firſt embraced the Chriſtian *Faith*, is therefore the rather introduced with [an εἰδότες τὸν καιρὸν,] a *conſideration* of the *time*; and that as an *Argument*, or *Allective*, whereby to win them to the *duties* of this *whole Chapter*; which Duties, that they concern us as we are men

* Matth. 24. 40.

* Matth. 24. 38.

* See Doctor *Hammond* (of bleſſed memory) upon the place, and the Texts by him referred to.

men of *these Times*, and relating in particular to our now happy *revolution*, I foresee an occasion to shew anon.

As this is the *first Præcognition*, so it naturally affords me an easie passage unto the *second*. For our Apostle having observed certain *spots* in the *Christians* which dwelt at *Rome*, their being invelloped at once with a *double darkness*, as well of their *doings*, as of their *sufferings*, no less *asleep* in *sin*, than *benighted* with *Persecution*, comes early to them in this *Epistle*; and here endeavours to *awake* them, not onely with a *Call*, but a *Reason* for it. Because the *night* do's now begin to be less and less *dark*, he tells them it is fit they be less and less *drowzie*. In the next words before my Text, we have an Apostolical Ἀλεκτοροφωνία, (the very thing that in *English* we use to call the *Cock-crow*,) whereby he tells the guilty *sleepers*, 'tis more than time that they *awake*. And the *Reason* which he gives them is very cogent; νῦν γὰρ ἐγγύτερον, *for now is our salvation nearer than when we believed*. That is to say in plainer terms, our *deliverance* at present is more *approaching*, than when we were *newly Christianiz'd*. It is better with us *now*, than when we were *Neophytes* in the

Church. But to acquaint them the more distinctly how *late* it is that he *awakes* them; *The Night* (saith he) *is far spent, and the Day is at hand*; (that is) the *time* of *Persecution* is *now* well *over*, and the *day of Deliverance* begins to *dawn*. At the Tyrant *Tiberius*, our *Sun* was *set*; At the other Tyrant *Nero*, 'tis more than *midnight*: Do but wait for *Vespasian*, and you will find it *break of Day*.

Nor does the *vigilant* Apostle meerly *awake* them out of *sleep*, but also desires that they will *rise*, and instructs them in the *method* how to make themselves *ready*. They are to leave off their *chamber-Robes*, and make them fit to go *abroad*; to cast away their *Bed-cloaths*, as only suitable to the *Night*; and to appear in such *habits*, as are agreeable to the *Day*.

Let us therefore cast off the works of Darkness, and let us put on the Armour of Light.

For a man to *Preach* on this Text, no more is needful than to *explain* it. The *Text* it self being a *Sermon*, as *full*, and *pithy*, as it is *short*. [*The Night is far spent, and the Day is at hand*;] There is γνῶμα, the double *Doctrine*. [Let us therefore *cast off*, and let us therefore *put on*;] There is χρεία, the double *Use*.

The

The *words*, apparelling the *matter*, have both *number*, and *meaſure*; and the *matter it ſelf* is as full of *weight*. From both together it is obvious to obſerve *three things* in this mighty *Preacher*; His *Logick*, his *Rhetorick*, and his *Divinity*.

We have his *Logick* in the Illative [*Therefore*] which is a note of *Argumentation*, giving the *force* of an *Enthymem*, though not the *form*. And yet the form is *implyed* with more advantage than if *expreſt*. The Night is far ſpent; *Therefore* night-works and darkneſs muſt go away. The Day is at hand; *Therefore* Light muſt be welcome to us.

We have his *Rhetorick* in the *Figures*, of which the *whole* is *made up*. For beſides the *Iſocœla*, and *Homœoteleuta* of the Text, (that is) the *evenneſs* of the *Members*, and Muſical *Cadence* of every *Clauſe*; we ſee the *Metaphors* in the Period are juſt as many as the *Members*. The firſt is borrowed from *Darkneſs*, the ſecond from the *Day*; and *both* in *Alluſion* to two things more which are very diſtant, to wit our *Armour*, and our *Apparel*. And yet the whole is an *Allegory*, moſt artificially carryed on. For as he *begins* his holy *Trope* with the *night* of trouble and *perſecution*, ſo he *ſhuts it up too* with the *light*

In Allegoriâ tenendum eſt hoc, ut quo in genere incipias, eodem deſinas, aliter conſequentia ſit turpiſſima. *Quintilian.*

light of Peace. Nay, beſides all *theſe*, the Text affords us *three figures more*. *Three* (I ſay in *kind*, but *ſix* in *number*. Here is a *ſingle Anaphora*, a *double Epanodos*, and no leſs than a *threefold Antitheſis*, by which the *terms* of the *laſt clauſes* (and there are *three* Terms in *each*) are thus oppos'd to one another; *Darkneſs, to Light; Works, to Armour*; and *caſting off, to putting on.*

After the *Logick*, and the *Rhetorick*, obſerve the *Divinity* of the Apoſtle; to which his *Art* is but the *Handmaid*, and made to *ſerve*. Here is *a ſeaſonable Advertiſment*, and a moſt *uſeful Inference*. And *each* of theſe is *twofold*, exactly *looking* one *on another*, even as *face anſwers face* in a perfect *Mirroir*. Obſerve how the *later* is ſtrongly inforc'd out of the *former*. Since the *night* of our *ſufferings* is now *far ſpent*, what have we to do with the *night* of *ſin?* And ſince the *day* of our *deliverance* is hard *at hand*, what ſhould we do but * *walk honeſtly as in the day?* The *night* of *Errour* and *Diſorder* is now well over; *Let us therefore caſt off the works of darkneſs.* The *day* of *Mercy* and *Reſtauration* begins to *dawn*; *Let us therefore put on the armour of light.* Let us * *walk* in the *light*, as becomes *children of the light.* Let our *light* ſo *ſhine* before *God* and *men*,

* Verſ. 13.

* Eph. 5. 8.

men, that Men may *ſee* our good works, and God *reward* them. That *men* may ſee our good works, and glorify *God* in this *preſent* world; that *God* may ſee our good works, and glorify Us in the world to *come*. Thus we ſee S. *Pauls Divinity*, and way of *Teaching*.

It is indeed a *whole Body* of his *practical Divinity*, however *ſumm'd* up in ſo ſmall a *Syſtem*. For the *whole Duty* of a *Chriſtian* do's conſiſt in *two things*; firſt (by way of *privation*) *in caſting off the works of Darkneſs, in denying ungodlineſs, and worldly luſts*; next (by way of *Acquiſition*) *in putting on the armour of light*; *living ſoberly, righteouſly, and godly in this preſent world*. *Tit.* 2. 12. For ſo the Apoſtle explains himſelf in the *two verſes* after my Text, *Let us walk honeſtly, as in the Day*. And how muſt that be? firſt he tells us in the *Negative*, *Not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying*, not in any of thoſe things which were yeſterday forbid by his *Majeſties* excellent *Proclamation*; (for theſe are ſome of the *works of darkneſs*, the very *worſt uſe* that men can make of a *Deliverance*,) next he tells us in the *Affirmative*, It muſt be by *putting on the Lord Jeſus Chriſt*; By ſticking cloſe to his *Precepts*, and

and taking a copy from his *example*; by having a *fellowſhip with his death*, and a *conformity* to his *ſufferings*; For *this* is here meant by the *Armour of Light*.

And each of theſe is improved by *three* main circumſtances. Firſt by the *union* of the *one* with the *other*; they are not ſet with a *disjunctive*, that we may take which we pleaſe, [Let us caſt off, Or let us put on] as if the one would ſerve turn without the other; But tied together with a *copulative* [Let us caſt off, And let us put on,] neither of them muſt go *alone*. We ſtand obliged to do them both by indiſpenſable neceſſity; nor muſt we vainly flatter our ſelves that Salvation is to be had upon eaſier terms. Secondly by the *inforcement* of both *together*, from the ſeaſonable *conjuncture* of our *affairs*. For *Becauſe* the Night is far ſpent, we muſt *diveſt* our ſelves of *darkneſs*; And *Becauſe* the Day is at hand, we muſt *apparel* our ſelves with *light*. Thirdly by the *order* in which theſe *duties* are to be *done*. We muſt not put on the Armour, *Before* we caſt off the Works; But ceaſe *from diſhoneſty* in the *firſt* place, and talk of *godlineſs* in the *ſecond*. For a *godly Knave* is a *contradiction* in *Adjecto*. The ἀποθώμεθα hath the Precedency,

cadency, we must *begin* with *casting off* whatever is *contrary* to *virtue*; And *then* comes in the ἀναπαυσις, we must *proceed* to the *putting on* whatever is *opposite* to *vice*. We must not hope to serve *two Masters*, (which our Saviour tells us is impossible, and which yet hath been the project of some years past,) erecting a *Church* for the *one*, and also a *Chappel* for the other; But first of all we must abhor, and *forsake* our *Mammon*, that so we may rationally endeavour to *cleave* with *stedfastness* unto *God*. Matth. 6. 24.

Thus ye see how the Text is *ravell'd* out into *Particulars*. And were I not really somewhat afraid to spend too much of my time in a meer *Division*, I would presently *wind up all* into *three great Bottoms*. Whereof the *first* would provide against *Hypocrisie*, the *second* against *Indifferency*, the *third* against *fainting*, as also against *Procrastination*. And when *Provision* shall have been made for these four things, not only *Zeal*, and *Sincerity*, but also *dispatch* in our *amendment*, and *perseverance unto the end*; I know not what can be wanting either to satisfie the *Text*, or to *Edifie* the Souls of a *Congregation*.

But before I come to handle the *useful In-*

ference of the Apoſtle, (which to do, will be the buſineſs of more than *one* or *two* Sermons) the *time* does prompt me to make *Advantage* of his moſt *ſeaſonable Advertiſment*, out of which he does fitly *deduce* his Inference. So *opportune* is the *Advertiſment*, as well to *theſe*, as *thoſe* Times, that I may ſay in the very *language* (though not in the very *ſenſe*) of our Bleſſed Saviour, *This day is this Scripture fulfilled in our Ears*. For,

Luke 4. 21.

We have had both our *Jews*, and our *Gnoſticks* too; and are in the higheſt degree of *hope*, to be *rid* of *Both*. Not (I hope) by their *deſtruction*, (like that alluded to in my Text) but by their happy *converſion*, and *union* with us. For mutual *love*, as well as *loyalty*, is the thing that this *Chapter* does chiefly aim at. It preſſeth earneſtly for *loyalty*, from the *firſt* verſe unto the *eighth*. And as earneſtly for *love*, from the *eighth* verſe unto the *end*. By unavoidable implication, it preſſeth for *love* throughout the *whole*, but moſt *expreſly*, and on purpoſe, in no leſs than four verſes, to wit, the *eight*, the *ninth*, the *tenth*, and the *thirteenth*. We muſt not *Inſult* over our *Enemies*, though we ought to give *thanks* for their *diſappointment*. The nobleſt

benefit

benefit of a *Conqueſt*, is the *opportunity* to *oblige*. *Rejoyce not* (ſaith *Solomon*) *when thine enemy falleth, nor let thine heart be glad when he ſtumbleth, leſt the Lord ſee it, and it diſpleaſe him, and he turn away his wrath from him*, Prov. 24.17. From whence it is obvious to collect, That to *Inſult* over our *Enemies*, may do *Them* good; but all that *We* can get by it, is God's *diſpleaſure*. The greateſt care is to be taken in the preſent *dawning* of our *day*, that it be not overcaſt with an utter *darkneſs*. We have already had a *long* and a *tedious night*; (though not ſo long as the *Apoſtles* by *twenty years*,) a Night of *ſorrow*, and *oppreſſion*; a Night of *diſorder*, and *confuſion*; a Night of *ignorance*, and *errour*; a Night of *errour* in *judgment*, and *practice* too; To ſumme up all, we have been ſeiz'd with a *night* of *ſuffering*, which we had drawn over our ſelves by a *night* of *ſin*.

It is ſo far from *my* purpoſe, to *make* or *widen* the wounds of *any*, that you will ſee, (before we part) I do intend nothing but *Healing*. But I muſt make an application, as well of the *Night*, as of the *Day*; or elſe the *parallel* expected will be *imperfect*. And as 'tis reckon'd the greateſt *happineſs*, to be able to ſay, *we have been miſer-*

able; (yea, St. *Gregory* boldly call'd it an *happy sin*, which gave occasion to such a *Remedy* as the *coming* of *Christ* into the world:) so 'twill be usefull to *reflect* upon the *darkness* of the *night*, which (by the blessing of God) is so very *far spent*, the better to *relish* the *injoyment* of the *glorious day* which is now *at hand*. To recount what we have *suffer'd*, is no more than to consider *how much we are able to forgive*; and for how manifold a *deliverance* it now concerns us to be *thankful*.

—Hæc olim meminisse juvabit.

VVhen we were *dull*, and in the *dark*, and knew not the Happiness we injoy'd, *whilst* we injoy'd it; when we could not comport with so *hard a lesson*, as the * *submitting our selves for the Lords sake, whether to the King, as Supream, or unto Governours, as sent by him*, and whether those that were *sent*, were *Ecclesiastical*, or *Civil*; when it seemed to us a *Paradox*, that 'tis the *liberty* of the *Subject* to live in *subjection* unto the *Law*, and therefore in *loyalty* unto *him*, whom to *obey* for Conscience sake, is the *happiest freedom*; I say when this *Lesson* would not otherwise be *learnt*, God sent us to *School* to a *Civil War*; the severest Præceptor, by which poor *Scholars* could be *instructed*. So it was call'd by *Thucydides*,

* 1 Pet. 2. 13, 14.

* Cappadoces, (inquit *Strabo*) πρεσβευσάμενοι τὴν μὲν ἐλευθερίαν προσηκοῦντο, βασιλέα δ' ἠξίουν αὐτοῖς ἀποδειχθῆναι. Strab. l. 12. p. 540. cap.

* *Thucydides*, [βίαιος Διδάσκαλος, *A violent Schoolemaster*] and such we found it by *sad experience*. For it rigidly *taught* us through the *mouth* of the angry *Cannon*, and gave us terrible *admonitions* upon the point of the *sword*. *A lying spirit went forth into the mouth of the Prophets*, Inspiring the * *meanest* of the people to affect Dominion over the *mightiest*; and never ceasing to blow the coals, which they had kindled within the *Bramble*, until they saw it had devoured the *lofty Cedar*. A *Church* forsooth was to be *swept*, (but with the *Beesom of destruction*,) though the best *Reformed* in all the world; and because the very *Beesom* was the *uncleanest* thing in it, it could not choose but be the *fouler* for being *swept*. Nay, *all the foundations of the earth did presently grow out of course*. In the whole *body* of the *Kingdome*, there was little to be seen but *wounds* and *bruises*. For our Politick *Chirurgions* did so follow the *Letter* (in opposition to the *Sense*) of the Poets Rule, as to have taken off most of the *soundest members*, which were * *incurable* indeed, by being *faultless*. Before the murdering of the *King*, who was the *Head* of our Common Mother, they garbl'd *both the Universities*, which were the *Eyes*. This was the

* Thucyd. lib. 3. p. 227. Ὁ δὲ πόλεμος, ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν, βίαιος Διδάσκαλος, &c.

* Isa. 14. 23. Συνειθισμένον τὸ πλῆθος ἐσθίειν τὰ ἀλλότρια, καὶ τὰς ἐλπίδας ἔχειν τοῦ ζῆν ἐπὶ τοῖς τῶν πόλας, ὅταν λάβῃ προστάτην τολμηρὸν, ἐκκλειόμενον δὲ διὰ τὴν πονίαν τῶν ἐν τῇ Πολιτείᾳ τιμίων. Polyb. l. 6. p. 458.

*—Immedicabile vulnus ense recidendum.

the *wit* of their Impiety, first to *pluck out* her *eyes*, that so she might not *see* them *cut off* her *head*. They did not only (like *Alcides*) cruelly bite their Mothers *Breast*, But (like *Nero*) rip up her *Bowels*. Not only (like *Tarquinius*) *summa papavera amputare*, lopp off the *chieftains* of the Nation, but (like *Procrustes*) cut off the *feet* too. The publick calamities were extended, from him that sate upon the *Throne*, to him that laboured at the *Plough*. And, if we extend our consideration to the *preparedness* of their *minds*, had all that were *faithful in the land* had no more than *one Neck*, those *Caligula*'s I allude to had *cut it off* at *one Blow*. Nay, in one sense at least, I may say they *did* it. For the *Head* of the *Parliament* is declared by Law to be the *King*; and the *Parliament* (we know) is a kind of *whole Nation Epitomiz'd*. And so to *cut off the King*, was to *behead* the *Parliament*; which, what was it in effect, but to cut the very *throat* of the *English Nation*? Now if we consider the *Revolution*, by which we *all* are transported with *joy*, and *wonder*, and do compare it with every part of that *Politick* * *wheel*, (that ἀνακύκλωσις Πολιτειῶν, as *Polybius* calls it,) with which this *disgraced* and *glorious* Kingdome hath been both *tortured*,

* —Ἐγένετο μὲν ἐκ τῆς βασιλείας τύραννις,— τὸ δὲ τῆς ἀριστοκρατίας

tortured, and *turned round*; we cannot but hope that many thousands have found so good an effect of their late *Collyrium*, that they are not only *quicker*, but *singler sighted* than heretofore; and do make such severe expostulations with themselves, as not to need any *other Censors*.

αὖθις ἀρχὴν ἐλαμβανε καὶ γένεσιν, — μετέστησαν μὲν τὴν ἀριστοκρατίαν εἰς ὀλιγαρχίαν, — καὶ τὴν μὲν πολιτείαν ἐξ ὀλιγαρχικῆς, Δημοκρατίαν ἐποίησαν, — μεθίσταται δ' εἰς βίαν καὶ χειροκρατίαν ἢ Δημοκρατία, — — τότε τὸ πλῆθος συναθροιζόμενον ποιεῖ σφαγὰς, φυγὰς, γῆς ἀναδασμοὺς· ἕως ἂν ἀποτεθηριωμένον πάλιν ἑυρῃ δεσπότην καὶ μόναρχον· αὕτη Πολιτειῶν ἀνακύκλωσις αὕτη φύσεως οἰκονομία, καθ' ἣν μεταβάλλει καὶ μεθίσταται, καὶ πάλιν εἰς αὐτὰ καταντᾷ τὰ κατὰ τὰς Πολιτείας. Polyb. Megalop. l. 6. p. 456, 457, 458.

With how vast an expense of *blood*, and *conscience*, and as well of the *publick*, as *private Treasure*, did we *buy* the sad Priviledge of paying *Assesments*, and Excise? How much *pains* we were at, to purchase the *means* of our being Miserable? VVhat a do did we keep, to find out a way to our undoing? we felt an eminent *Decay*, of Publick *Honour*, as well as *Trade*; a *Decay* of *Religion*, because of *Unity*; a *Decay* of *what not*, unless of that that *decay'd* us on every side? Nay, the more our *sinews* were shrunk up, and by how much the *weaker* our *shoulders* grew, by so much the more were we *laden* with heavy *Burdens*. There was inflicted on many *thousands*, a *Tast* of *scarceness*; and a *sight* of the *Plague*, though not of *Pestilence*. For when

when did we see a *new year*, which did not bring along with it a *new Disease* too? 'Tis true indeed that *many* of us had *great* injoyments; But how many *others* had *right* to *greater*, who yet were reduced to *none at all*? And all *we had* being *precarious*, at the *lustful disposal* of fellow *subjects*, *we* knew not how *soon* we might be *drown'd* in the deepest *want*, how much soever (for a *Time*) we might *swim* in *plenty*. Nay, even *Then* we were to count it *our* real misery, that we could *see*, and *deplore*, but could not *Remedy* other mens.

Such was the *Darkness* of the *Night*, which now does serve to *commend* the *Day*. The *Day* by whose *light* we can see to *read*, (what was *hid* from our *eyes* when we sate in *Darkness*, when the great *Lamps* of the Church were cruelly *hid under a Bushel*, and even *He was* taken from us, who was the *light of our Eyes*, as well as the *Breath* of *our Nostrils*,) I say, by *this light* we can see to *read*, That our *Liberty* does consist in a faithful *Discharge* of our *Allegiance*. That 'tis the *Interest* of the Subject, *Not to be able to Rebel*. That the *Prerogative* of the *King*, is the *peoples priviledge*. That to lessen *his Power*, is to betray *their Rights*. For unless he be able

to

to *cruſh*, and *injure*, he is not able to *defend*, and *protect* his Subjects. *Any Tyranny* will be better, than that of a *proſperous Rebellion*, by how much *One* is leſs grievous than *Many Tyrants*; And a *Temporary Miſchief*, than a *perpetual Inconvenience*.

Bleſſed be God that we can ſay, (at leaſt as far as our Apoſtle,) that our *Dark* ſtate of *miſery* is fairly vaniſh'd, and that the *Light* does *begin* to ſhew it ſelf in our *Horizon*. But ſo far are we yet from our full *Meridian*, that it will never be *Day* with us, (I mean, not a *glorious uncloudy Day*,) till *Magna Charta* ſhines forth in its native *Luſtre*. And it appears by * *Magna Charta*, that all the *Rights* of the *Church* are the chiefeſt *Liberties* of the *Subject*. To be but *capable* of the *Honour*, the *double Honour* of the *Clergy*, (to wit, the *Reverence*, and the *Revenue*) is an eminent part of the *Layman's Birthright*. I pray be pleaſed to conſider, what is not every day obſerv'd, That all the *Dignities*, and *Endowments*, which do belong unto the Church, (at once by the *Statutes* of *God* and *Man*,) are ſo many Rights which appertain to your *childrens children*. I muſt not here be thought to forſake my *Text*; For if ye compare it with the *Con-*

* Salvæ ſint Epiſcopis omnes Libertates ſuæ. Mag. Chart. cap. 1. & ult.
* 1 Tim. 5. 17.

text, (eſpecially from the *firſt*, to the *eighth* verſe of this *Chapter*,) ye will ſee the great *fitneſs* of all I ſay, and that my Text cannot be ſatisfied, unleſs I ſay it. For he that ſaith in this place by the *Spirit of God*, *Let every ſoul be ſubject to the higher Powers*, does alſo ſay by the *ſame Spirit*, *Obey them that have the Rule over you, who have ſpoken to you the word of God, and who do watch for your ſouls, as thoſe that muſt render an Accompt.* And the Intereſt of the *former*, is ſo entwiſted with the *later*, That till our *Biſhops* receive their *Right*, though we are glad to *have* our King, we may rationally fear we ſhall not *hold* him. *For ask* (I beſeech you) *of the days that are paſt, and ask from the one ſide of heaven to the other, if ever there were any ſuch thing as This, that a King* could be happy without a *Biſhop?* Lord! What an *Epocha* will it make in our future *Kalendars*, when men ſhall reckon from this *Year*, as from the *Year of Reſtitution?* But then (like that which Saint *Peter* mentions, *Acts* 3. 21.) The *Reſtitution* is to be *general*, as well to *God*, as to the *People*. And ye will find in *Magna Charta*, (which does deſerve to be *imprinted* in all your *memories*,) That all the *Rights* of the *Church* were entirely *granted unto God*; They were granted

Rom. 13. 1.

Heb. 13. 7, 17

Deut. 4. 32.

granted unto God, and *that for ever.* Now of ſo *ſacred* a *force* is the word [*For ever,*] That if a *Statute* ſhall be made againſt the *Liberties* of the *Church,* The *Law of the Land* hath provided againſt that *Statute*; And by an *Anticipation,* declares it *Null.* Shall I gueſs at the cauſe of ſo great a *Caution?* It ſeems to be, as for *other* Reaſons, ſo in particular for *This*; *Becauſe to alter that Government, was as well againſt the Kings Oath,* as againſt the *Oathes* of *both Houſes,* which *ſwore* the *Right* of his *Supremacy, as well in all Eccleſiaſtical,* as *Civil cauſes.* Beſides that in the Judgment of the moſt *eminent* in the *world* (for depth of knowledge in holy things) The *order* of *Biſhops* is by *Divine Inſtitution.* And if 'tis *ſo* in good earneſt, it will be *dangerous* to deal with the *Laws* of *Chriſt,* as we read * *Ageſilaus* once dealt with thoſe of *Lacedæmon,* which he pretended onely to *abrogate,* that he might not *break* them. But whether *ſo,* or *not ſo,* a thing in *Being* and *Debate* is to paſs for *good,* until the *Diſpute* ſhall be fairly ended. And if an *Errour* muſt be adventur'd on either hand, Religion tells us, it ought to be upon the *Right.*

Would any know why I inſiſt on *ſuch* a *ſubject* in *ſuch* a *place?* my Reaſons for it are plainly Theſe. First,

See the firſt and laſt Chapter of the 42. of *Edward the third.*

* Cum adverſus Rempublicam Lacedæmoniorum conſpirationem ortam noctu comperiſſet, *Leges Lycurgi* continuo *abrogavit,* quæ de *Indemnatis ſupplicium ſumi vetabant. Val. Max. lib.* 7. *c.* 2. *p.* 208.

First, I inſiſt on ſuch a *ſubject*, becauſe my *Text* (as I ſaid) does *exact* it of me; And becauſe 'tis my duty, at leaſt to *wiſh*, That the *day* breaking forth may be *full* and *laſting*; That the *Repentance* of the Nation may be *impartial*; and ſo to our *SOVERAIGNS RETURN*, there may be added his *Continuance* in *Peace* and *Safety*. I ſay in *Safety*, not more to his *Perſon*, than his *Poſterity*. Nor in Safety for a *ſeaſon*, ſo long as men are *well humour'd*, but ſo long as the *Sun or the Moon endures*. And then for you of this Place, who are an honourable part of the *Engliſh* Nation, That which I take to be your *Duty*, I think is your *Intereſt* to indeavour. The moſt I am preſſing on you is *this*, That ye will labour for the means of your being *happy*. If ye think ye cannot be happy, *with* the eſtabliſhment of the *Prelacy*, I ſhall pray you may be happy, at leaſt *without* it; and alſo wiſh I may be able to *pray with Faith* too. Only as often as I reflect on *King JAMES* his Motto, [*No Biſhop, no King*,] and withal do conſider its having been *verified* once, and before our *eyes*, I think it my duty to deſire, it may *not* be verified *any more*: But that it may rather be *here* applyed, what was ſpoken heretofore of the

Spartan

Spartan Laws, [*ut ſemper eſſe poſſent, aliquando non fuerunt.*] *They only ceaſed for a Time, to the end they might continue to all eternity.* Theſe are ſincerely the very *Reaſons* for which I inſiſt upon *ſuch* a *Subject*.

Secondly I do it in *ſuch* a *place*, becauſe I look on *This Aſſembly*, as on the *Head* and the *Heart* of the *Royal City*. I look on the *City*, as on a *Sea*, into which the *main ſtream* of the Nation *runs*. Even the *Parliament it ſelf* hath ſuch a *reſpect* unto the *City*, that if ye plead for Gods *Spouſe*, as ye have done for his *Anointed* (for which your names will be pretious with late *poſterity*,) if ye ſhall ſupplicate for a *Diſcipline* which is as old in this land as *Chriſtianity it ſelf*, and ſtands eſtabliſhed in Law by *thirty two Acts of Parliament*, and without which ye cannot *live*, unleſs by living under the *Breach* of your *greateſt Charter*, they will not onely be *apt* to *grant*, but to *thank* you alſo for your *Petition*.

Having gone thus far in proſecution of the *Advertiſment*, That the *Night* of our *Suffering* is fairly *ſpent*, and that the *Day* of our *Injoyment begins* to *dawn*; And having directed unto the means, (with *ſubmiſſion* be it ſpoken to all *Superiours*.) by which our *Day* is to be *lengthned*,

ned, not only into a *year*, but an *Age* of *Jubilee*; into a kind of *perpetual Sabbath*, a *Day of Rest* from those *works*, which either *wanted* Light, or were *asham'd* of it; which either *borrow'd* Darkness for their *Cover*, or else which *own'd* it for their *Cause*; I humbly leave what I have said to *His* acceptance and disposal, in the *Hand* of whose *Counsel* are all your *Hearts*. 'Tis more than time that I proceed to the general Use of this *Advertisment*; to which I am prompted by the word [*Therefore*,] as 'tis a word of *connexion* betwixt the *Duty*, and the *Deliverance*.

Our Apostle does not *thus* argue; Because the Night of Oppression is now far spent, and the Day of Deliverance is hard at hand, *Let us therefore injoy the good things that are present, let us stretch our selves upon the beds of Ivory, let us Crown our selves with Rose-buds, let us drink Wine in bowles, and let us dance to the sound of the Viol, let us leave tokens of our joyfulness in every street, let none of us go without his share of Voluptuousness, for this is our portion, our lot is this:* I say he does not thus reason, (like the *swaggerers* and *Hectors* in the second *Chapter* of *Wisdom*, and in the *sixt* of the Prophet *Amos*,) but on the contrary, That the serious consideration of an *approaching deliverance*,

verance, ſhould be a double enforcement to *change of life*, for ſuch is evidently the force of the particle διο, as that looks back on the ἁμες. *Becauſe* the Night is far ſpent, and *becauſe* the Day is at hand, ἀποθωμεθα διο, let us *therefore* caſt off thoſe works of darkneſs, and let us *therefore* put on the Armour of light. Which is as if he ſhould have ſaid, At this very *Time*, and for *this very Reaſon*, let us live better lives than we did before; let us buckle up cloſe to our Chriſtian duties; The *Reformation* of our *manners* will be the propereſt *Anſwer* to ſuch a *Bleſſing*. Such alſo was the Reaſoning which *Moſes* us'd to the People *Iſrael*. *Did ever people hear the voice of God, as thou haſt heard and live?* (*Deut.* 4. 33.) *Thou ſhalt keep therefore his ſtatutes, that it may go well with thee* (*v.*40.) ſo again *Deut.* 8. 6, 7. *The Lord thy God bringeth thee into a good Land, Therefore thou ſhalt keep the Commandments of the Lord.* Such was the Reaſoning alſo of *Zacharie*, in his Divine *Benedictus*, That the *uſe* we are to make of being *ſaved from our enemies, and from the hand of all that hate us*, is to *ſerve* the Authour of our deliverance, *in holineſs, and righteouſneſs, all the dayes of our life.* Luke 1. 71. 74, 75.

What now remains, but that we go, and do likewiſe?

likewiſe? Not arguing *thus* from our late *great changes*; Becauſe the *Night* of our *Sufferings* is well nigh ſpent, and the *Day* of *Reſtitution* is hard at hand, let us therefore *put from us the evil day, and cauſe the ſeat of violence to come neer*, for now it comes to our Turn to *oppreſs the poor*, and to *cruſh the helpleſs*, and to *call our ſtrength the Law of Juſtice*, let us never ſo much as *think of the afflictions of Joſeph*; Let our Joy run out into Debaucherie, and *ſurfet* into the *braveries* of *vanity*, and the *Injoyments* of our *luſt*; or at the beſt let us expreſs it, by the *making* of *Bonfires*, and *Ringing* of *Bells*, by ſolemn *drinking of Healths*, and *caſting Hats* into the *Air*, whereby to make the World ſee, that we are *glad*, rather than *thankful*; But let us manifeſt on the contrary, (and let us do it by demonſtration,) that we are piouſly *thankful*, as well as *glad*. Becauſe the *Day* of *good things* breaks in upon us, Let us *Therefore offer to God thanksgiving, and pay our vowes unto the Lord*. Our *Vowes* of *Allegiance* and *Supremacy*; Our Vows to aſſert and maintain our *Charters*; Our Vows to live according to *Law*, and obey the *Canons* of the *Church*. But above all, let us pay him our Vow in *Baptiſm*, by *forſaking* the world

Amos 6. 3.

Verſe 6.

Pſal. 50. 14.

VVorld before we *leave* it, by ſubduing the *Fleſh* unto the *Spirit*, by *reſiſting* the *Devil* untill he *flyes*. That whilſt God is making all *new* without us, we may not ſuffer our *Hearts* within us to be the only things remaining *old*; But rather (on the contrary) that we may prove we are in *Chriſt*, by that demonſtrative argument of our becoming *new creatures*; which until we do become, we cannot poſſibly be in *Chriſt*, 2 Cor. 5. 17. Do the two *Twin Bleſſings* of *Peace* and *Plenty*, which have been (for many years) at ſo low an *ebb*, begin to *flow* in upon us from every quarter? Then let not our Souls be carried away, with the pleaſant violence of the *Tide*. Let not any Man *ſeek great things for himſelf*, but rather ſtudy to *deſerve*, then to *injoy* them. *Make no proviſion for the Fleſh, whereby to fulfil the luſts thereof*: but *put ye on the Lord Jeſus Chriſt*, and *Adorn his Doctrine*, by a conformity to his *Life*. Put on his Modeſty, and his Temperance, in a perfect oppoſition to *Rioting* and *Drunkenneſs*; put on his Chaſtity, and his Pureneſs, in oppoſition to *Chambering*, and *Wantonneſs*; put on his Bowels, and his Mercy, in oppoſition to *Strife*, and *Envy*.

James 4. 7.

Ye know [redacted] I told you in the beginning,

that Loyalty and Love are the two grand duties at which this Chapter does chiefly drive. And having been inſtant for the *firſt*, in the former part of my diſcourſe, I think it a duty incumbent on me, to be as urgent for the *ſecond*. For *Love* is part of that *Armour* my Text commandeth us to *put on*. Nay, conſidering that *Love* is the *fulfilling of the Law*, (in the next verſe but one before my Text,) the *armour* of *Light* may be ſaid, to be the *armour* of *Love* too. *Love muſt* needs be πανοπλία, the whole *armour* of *God*, in as much as it comprehendeth the *fulfilling of the Law*. As one Scripture tells us, that *God is Light*, ſo another alſo tells us, that *God is Love*; and therefore the *children* of *light*, muſt be *children* of *love* too.

Eph. 6. 13.
Gal. 5. 14.
1 Joh. 1. 5.
1 Joh. 4. 8.

Then let *the ſame mind be in us, which was in Chriſt Jeſus*; who *when he ſuffered, threatned not*, but *committed his cauſe to God who judgeth righteouſly*. And let us prove this mind is in us, by our *forbearing one another, forgiving one another, Even as God for Chriſts ſake hath* forgiven *us*. As we are ſtones of that *Temple*, in which the *Head* of the *Corner* is *Chriſt himſelf*, He meant his Blood ſhould be the *Cement*, to faſten every one of us to *one another*, and altogether unto *himſelf*.

1 Pet. 2. 23.
Eph. 4. 32.

ſelf. And ſince we ſee that *Diſloyalty* is *taking* its *leave* throughout the Land, lets rather *ſhut the Door* after it, by (Love and Unity,) then (by *Breaches* and *Diviſions*) *open away* for its *Return.* Let us effectually make it appear, by the modeſt uſe of our Injoyments, *Pacem Bello quæſitam eſſe,* That we *fought* onely for *Peace,* and *contend* only for *Union*; that the *end* of our *ſtrife,* was our *Agreement*; that we aim'd at *Truth,* rather than *Victory*; or rather at the Victory of Truth and Righteouſneſs. Let our generous deportment become an evidence, that as the greateſt of our *Calamities* could not bow down our *heads,* ſo the greateſt of our *Injoyments* cannot *trip up our heels*; That as our Croſſes could not deprive us of Hope and Comfort, ſo the *Tide* of our Proſperity ſhall but *Illuſtrate* our Moderation.

But above all let us *diſtinguiſh,* betwixt our *weak,* and our *wilful* Brethren. *Of ſome* (Saint *Jude* ſaith) we muſt *have compaſſion, making a difference. But others* (he ſaith) we muſt *ſave with fear, pulling them out of the fire.* That is, we muſt *ſave them,* even by making them *afraid.* Muſt ſhew them the *Terrors* of the *Lord,* and *fright them* out of the way to Hell. We muſt

Jude 22.23.

2 Cor. 5.11.

Lev. 19. 17. *in any wise rebuke them, and must not suffer sinne upon them.* It is a Rule amongst *Musicians*, that if a string be but *True*, 'tis to be *cherisht*, though never so grosly out of *Tune*; but to be broken, if it be *false*, because *incapable* of *amendment*. *Some* are so *scandalous*, that we must not *receive*
2 Joh. 10. 11. *them into our Houses*, nor *bid them God speed*: For to *bid them God speed*, is to *partake of their Evil deeds*. (2 Joh. 10. 11.) But there is nothing more *Barbarous*, than not to hold from the *break-*
Isa. 42. 3. *ing a bruised reed*, or from the *quenching* a *smoak-*
Mat. 12. 20. *ing flax*. Nothing but *Pardon* belongs to *Penitents*, although they may have sin'd against us,
Mat. 18. 22. no less than *seventy times seven*. It is an excellent passage in *Herodotus*, that whilst *Crœsus* was brewing *Vengeance* against the *Murderer* of his *Son*, *Adrastes* being the man that had *kill'd* the *Son*, threw himself down at the *Fathers* feet; and in the *bitterness* of his Soul pass'd such a sentence upon *himself*, as even *melted* the very bowels of an *inraged King*, who straight brake
Herodotus lib. 1. pag. 17. forth into this expression, ἔχω παρὰ σεῦ πᾶσαν δίκην, ἐπειδὴ σεωυτῷ καταδικάζεις θάνατον. *Friend* (saith he) I *am reveng'd*; thy *severity* to thy self hath made me *kind*. And I think it *fit* that thou shouldest *live*, for thinking it *fit* that thou shouldest *dye*. If we

we have failed heretofore in ſo great a duty, let us learn from that *Heathen*, to *love our enemies* for the *future*. And ſince it is dangerous *not to love* them, in as much as *our God is a conſuming fire*, let us *love them* at leaſt in our *own defence*. Have they perſecuted us, when it was in *Their* power? Let us the rather not hurt them, when 'tis in *Ours*. For to *Imitate* their courſes, is to *Approve* them. But μὴ ὁμοιοῦσθαι (as *Arrian* ſpeaks,) not to be *like* them in what is evil, is the moſt generous kind of *revenge*, and *conqueſt*. Now then (if you pleaſe) hear the ſum of the whole matter. We muſt demonſtrate to our enemies, by the moſt practical way of arguing, *That the night of ſin is far ſpent, and that the day of our Amendment begins to dawn*; that the *Day-ſtar* (in St. *Peter*) *is ariſing in our hearts*; that we are *followers of Chriſt*, and reſolv'd to do ſincerely *as he hath given an Example*. Which was not to call down *Fire* from *Heaven*, much leſs to conjure it up from *Hell*, but to call *Judas Friend*, whilſt he was *Executing* his Treaſon, as well as *Devil*, whilſt he *deſign'd* it; nay to *lay down* his Life, even for them that *took it away*. Now ſince He is (what he calls himſelf) *the light of the World*, and as well our *armour*, as our

Heb. 12. 29.

Eccleſ. 12. 13

2 Pet. 1. 19.

Joh. 13. 15.

Luk. 9. 54.

Mat. 26. 50.

our *apparel*, St. *Paul* did fitly explain his Precept for putting on the *armour* of *Light*, by that of *putting on the Lord Jeſus Chriſt*. This is the uſe we are to make of the *Nights going away*, and the *dayes approach*, if I may not rather ſay, its *preſence* with us. *This* is our *practical*, and *vital*, (not *verbal*) Oratory, which (next to the *pleading of the Spirit, who helpeth our infirmities, and maketh interceſſion for us with groans which cannot be uttered*,) is the only *Oratory* with God, that will be powerful to *perſwade* him to paſs our *Hopes* into *Fruitions*, to Crown our *Fruitions* with an Increaſe, to bleſs that Increaſe with a long *Continuance*, and ſo to Sanctifie unto us our *Temporal* things, as that we may not fall ſhort of the things *Æternal*.

Rom. 8. 26.

This is the *rational* importance of the word *Therefore* in my Text, as 'tis a particle of *connexion* betwixt our *Duty*, and our *Deliverance*.

Now that the Duty of keeping cloſe to the Commandments of *Chriſt*, (by caſting off *All* our works of Darkneſs, and by putting on the *whole* armour of light,) ſhould be inforced upon our Souls for the conſideration of the *Time*, [a Time of *Peace*, and *Proſperity*, ſucceeding a Time of *Perſecution*; a very bright *Day*, after a very

a very Dark *Night*;] I ſhall the rather proceed to prove by the ſeveral Reaſons of the thing; becauſe the *Reaſons* making *for* it, will be alſo the *Motives* inducing *to* it. They will not only clear the *Truth*, but advance the *practice* of my Aſſertion.

The firſt Reaſon is, Becauſe it is generous, and noble, to *amend* our *lives*, with our *conditions*; and rather out of *gratitude*, than ſordid *fear*. It will be ever the greateſt glory of *Titus Veſpaſian*, (above the reſt of the Roman Emperours) that he was moulded by his *Empire* from the *worſe* to the *better*; from having been a very cruel, and a very proud perſon, to be as eminently *mild*, and *humble* too, as if he had liſten'd to the *Precept* in *Eccleſiaſticus*, and made his *Practice* an Anſwer to it, [*My Son, the greater thou art, humble thy ſelf ſo much the more.*] Happy is the Man that can ſay with *David*, *It is good for me that I have been in trouble.* But He is the Man of a *rarer* happineſs, who is *inwardly* the *better* for having *proſper'd*. 'Tis very much worthier of a *Chriſtian*, to be *led* by Gods *favour*, then to be driven into duty by his *ſeverity*. A well natur'd people, upon the *receiving* of a *bleſſing*, will be apt to *bethink* themſelves, (with *David*)

Eccl. 3. 18.

Pſal. 119. 71.

David) by what *expressions* of their *gratitude* they may signifie their *sense* of their *Obligation*. *Quid retribuemus? what shall we render unto the Lord for all his benefits bestowed upon us*, (Psal. 116. 12.) which of his greatest *enemies* shall we make a *sacrifice* to his *wrath?* what monstrous *sin* shall we *mortifie?* what darling *lust* shall we *subdue?* how shall we *honour* him with our *lives*, and give him *thanks* by our *Reformation?* shall we *despise the Riches of his forbearance*, because he is willing that his *forbearance* should *allure* us to Repentance, and not that his *Judgments* should *fright* us to it? shall we presume to be *evil*, because he is *good?* And *offend* the more *boldly*, because his *Grace* does so much *abound?* No, we will not (for *shame*) abuse his *Love*, and corrupt our selves with his *Indulgence*. Nor will we (in pity to our Souls) *pollute* our selves with his *gifts*, or sin away his *graces* and *mercies* to us, by making them serve to incense his *Justice*. But by how much the greater his Mercies are, by so much the more will we tremble to *provoke the eyes of his glory*. Because we find by so late experience, He is a *God ready to pardon*, *swift to shew mercy*, and *slow to wrath*; we will indeavour to let him see, we are a people

* Ὦ Δέποτα, πῶς ἂν σέ τις ὑμνήσειε; ποίῳ στόματι; τίνι γλώττῃ; ποίῳ ψυχῆς ἡγεμονικῷ; ὁ δ' οὐρανὸς ὅλος εἰς φωνὴν ἀναλυθεὶς δυνήσεται τι σῶν τῶν ἀρετῶν διηγήσασθαι μέρος; Philo περὶ βίου μωϋσέως. pag. 552.

ple *ready* to *ſerve* him; *ſwift* to ask him *forgiveneſs*, but *ſlow* to ſin. Thus ye have the firſt Reaſon of the word *Therefore* in my Text, as 'tis a particle of connexion betwixt the *Duty*, and the *Deliverance*.

The ſecond *Reaſon* is, becauſe he will otherwiſe *Repent* of his favours to us, and will *puniſh* us the more, for ſinning againſt ſuch *Obligations*. We ought to look upon our priviledge, with Fear and Trembling: for that which heightens our *dignity*, whilſt we *attend* to Gods ſervice, does alſo *aggravate* our *doom*, whilſt we *neglect* it. The very things which make us *capable* of greater *happineſs* than others, may accidentally *fit* us for greater *ruin*. Remember thoſe words of our bleſſed Saviour, [*Luk.* 10. 15.] *And thou Capernaum which art lifted up to Heaven, ſhalt be caſt down to Hell.* Whereby 'tis intimated unto us, that God will puniſh Malefactors, as well in reſpect of the *mercies* they have *receiv'd*, as in reſpect of the *ſins* they have committed. When we ſhall all *appear before the judgment ſeat of God, to anſwer for the things which are done in the body*, we then muſt render a ſtrict accompt, what *Uſe* we have made of our *Grand deliverance*, and how much we are

2 Cor. 5. 10.

the *Better*, for all that good that is done unto us.

The third *Reason* is, becauſe our *dangers* are greater in time of *Peace* and *Proſperity*, than in time of *Diſtreſs* and *Perſecution*; and ſo we have need of the greater *Caution*. *Agur* pray'd againſt *Poverty*, for fear of *Stealth*; but he pray'd againſt *Riches*, for fear of *Atheiſm*. If *Jeſurun* wax fat, he falls a *kicking*, and quite *forgets the God that made him*. [*Deut.* 32. 15.] If *Nabal* is drunk with the *proſperity* of ſheering the *Innocent* and harmleſs *Sheep*, it is no time to tell him, that either *David*, or *God* is Angry. Nay *David* himſelf, in his proſperity, began to boaſt *he ſhould never be moved*, [Pſal. 30. 6.] From *fulneſs of Bread*, ariſeth *Idleneſs*, and *Pride*; and thoſe (we know) were the *ſins* of *Sodom*. When God rain'd *Manna* upon his people, *and gave them all that they deſir'd*, Then [ſaith the Text] they *were not eſtranged from their luſts*. But when he ſlew them, *they ſought him, and inquired early after God*. If ever any mortal was ὀλβιοδαίμων, & μειμηγενὴς, (that is) the *White boy* of *Fortune*, and ſpecial favorite of the *Fates*, (as the Heathens phras'd it) the Youth of *Macedon* was ſure the Man. But though he could not

Prov. 30. 8, 9.

Pſal. 78. 24. 25.

not be overcome by the *ſtrength* of all *Aſia*, he was by the *weakneſs*, and *ſoftneſs* of it. 'Twas *this* made *Cato* cry out in *Livy*, *Quo magis imperium creſcit, eo plus horreo.* The more our Territories increaſe, the more I *tremble*; for fear the *Kingdoms* which we have *taken*, do prove indeed to have taken *Us*. He knew that where the Soul is not commenſurate with the *ſucceſs*, the *Pride* ariſing from the Victory, does ſo defile the glory of it, that the *prize* may be ſaid to lead the *Triumph* into Captivity. It is ſo natural for a man to be tranſported with proſperity, that it extorted from *Moſes* an extraordinary *caveat*, before he could ſafely admit his people to the delights of *Canaan*. *When the Lord thy God ſhall have brought thee into the Land, to give thee great and goodly Cities, and houſes full of all good things, Then beware that thou forget not the Lord, who brought thee out of the Land of Egypt,* [*Deut.* 6.10.12.] and ſo again in the 8 Chapter, *When thou haſt eaten, and art full, and haſt built goodly houſes, and dwelt therein, Then beware leaſt thine heart be lifted up, and thou forget the Lord thy God, who brought thee out of the houſe of* Bondage. 'Tis a dangerous thing, to be imparadis'd on Earth, becauſe in every *ſuch paradiſe* there lurks a *Serpent*.

Ne illæ magis res nos ceperint, quam nos illas. Liv. *lib.* 34. *pag.* 849.

Deut. 6. 10, 11, 12.

See Deut. 8. 10. to 18.

The fourth *Reaſon* is, Becauſe it is better to have a *conquering*, then an *untempted* Innocence. To live exactly in *deſpight* of *ſollicitations* to the contrary, is more *thank-worthy*, and more *rewardable*, than only to want the *Importunity*, or *Opportunity* to offend. A man may eaſily be *ſubmiſſive*, whilſt he is under a *Perſecution*; and ſtudy *compliance*, when he is *worſted*. But 'tis as *laudable*, as it is *difficult*, if we who ſought even for *Victory*, whilſt we were trodden *under foot*, ſhall ſue for *Peace* in our *Proſperity*. That which makes us *moſt high*, (in the ſight of God) is our *Humility*; for which there is hardly any place in our *Humiliation*. But the *Taller* any man is, by ſo much the *lower* he hath to ſtoop; and ſo 'tis the *Benefit* of *ſucceſs*, to be *Remarkable* for *Modeſty*, and *Moderation*. *That* eſpecially is the *ſeaſon*, wherein our *Armour of light* is of moſt honourable Employment, when the *Prince of darkneſs* hath moſt auxiliaries *within*, and our *Luſts* are made *ableſt* to *War* againſt us.

The fift *Reaſon* is, becauſe there is no other way whereby to prevail with God Almighty, both to *complete* that happineſs he hath begun, and to *continue* it when *compleated*. I ſay to *compleat* it being *begun*, becauſe the night is *far*

ſpent;

ſpent, but not *quite over*; The day is *dawning*, or *at hand*, but not arriv'd at its *Meridian*. God's *Anointed* is ſetled, but not his *Spouſe*. Many are *ſorry* for their Sacriledge, but do not earneſtly *Repent*; Or they Repent a fair way, (as far as *Ahab*,) but not (with *Zachæ* the *Publican*) as far as a four-fold *Reſtitution*. Many who ſinned out of *Ignorance* in a very *high* manner, do ſtifly argue their being *Innocent*, from their *not apprehending* that they were *guilty*. But (ſeeing *Repentance* is better for them, than a meer Temporal *Impunity*,) they ſhould be intreated to conſider, and put it a little to the queſtion, whether their *Ignorance* was not caus'd by the *Previous Dominion* of ſome great *Prejudice*, which had alſo its *Riſe* from ſome *Reigning ſin*. Alas! The Jews were too *guilty* of *killing Chriſt*, although *they knew not what they did*; for had they known him, *they would not have crucified to themſelves the Lord of Glory*. But yet I ſay they were *guilty*, becauſe their *Ignorance* was *not invincible*. It was their *guilt* that they were *Ignorant*; they might have known what they did, had they not ſtood in their *own Light*. If men will either *wink hard*, or fling duſt into their eyes,

It

It is not only their *Infirmity*, but their *fault* that they are blind. *Saul* the *Phariſee* was excuſed indeed *a Tanto*, for having blaſphem'd *againſt God*, and alſo *Perſecuted the Church*, becauſe he did it in *Ignorance*, and *Unbelief*. But however it did *alleviate*, it did not *nullifie* his ſins; For to become the *Apoſtle Paul*, he ſtood in need of a *Converſion*. Now if we do not only *earneſtly*, but alſo *rationally* deſire to ſee a ſutable *end* (or rather *no end at all*) of theſe fair *Beginnings*; that the *Temple* of *Janus* may ſo be *ſhut* by our *Auguſtus*, as *never* more to be open'd by any *Cæſar*; and that this *Day* of our *Deliverance* may never more be overcaſt with a cloud of darkneſs, but happily loſt into *Eternity*; we cannot better give *Thanks* to God for the preſent *breaking in* of our *glorious day*, than by an *Annual day* of *Faſting* for the clamorous ſins of our tedious *Night*. I mean the Profanation of *Holy Places*; the ſacrilegious perverſion of *Holy Things*; the *monſtrous Harmony* of *Oathes*, which ſome have fancied to ariſe from the *greateſt diſcord*; the effuſion of innocent, and (not only ſo, but of) *Royal Blood*; with all the *Preparatives* and *Attendants* of that *unſpeakable* Provocation, which of it ſelf does deſerve (and that for

Sueton. lib. 2. c. 22. p. 66.

Florus lib. 4. c. 12. p. 136.

for ever) a *Monthly day* of *Humiliation*. It was the Policy of *Balaam* (ſaith *Philo* the *Jew*,) to make the *Moabitiſh Women* ſell the *Uſe* of their fleſh to the *Hebrew Men*; and that for no other price, than their *Sacrificing* to *Idols*. As knowing that the *Hebrews* were not otherwiſe to be worſted, than by their own *breaches* of Gods *Commandments*. And we know not how ſoon our dawning Day may grow dark, if we do not caſt off the works of Darkneſs. Which implies a good reaſon for the word *Therefore* in the Text, as 'tis a particle of connexion betwixt the *Duty*, and the *Deliverance*.

Ἐιδὼς Ἑβραίοις μίαν ὁδὸν ἀλώσεως, παρανομίαν. *Philo p.* 501. *confer. cum* Num. 25. & Num. 31. 16.

Now unto the King Eternal, Immortal, Inviſible, the only Wiſe God, be Honour and Glory for ever and ever.

1 Tim. 1. 17.

FINIS.

Die Jovis, 30. *Maii*. *A*. 13. *Car*.
Regis Secundi.

ORdered, that the Thanks of this Houſe be returned to Dr. *Pierce*, for the Sermon he Preached yeſterday, and that he be deſired to Print his Sermon.

And Sir *Heneage Finch*, Mr. *Coventrie* and Mr. *Pryn*, or any one of them, are deſired to give him the Thanks of this Houſe.

Will. Goldeſbrough
Cler. Dom. Com.

A

SERMON

PREACHED

At St. *MARGARETS WESTMINSTER*

by the Order of the Honourable the Houſe

OF

COMMONS

IN

PARLIAMENT Aſſembled,

Upon the 29th Day of *MAY*, being the Anniverſary Day of the

KING'S and KINGDOM'S

RESTAURATION.

MD. DC. LXI.

Legum Conditores Feſtos dies inſtituerunt, ut ad hilaritatem homines publicè cogerentur, tanquam neceſſarium laboribus interponentes Temperamentum. Senec. de Tranquil. Ani. c. ult.

DEUT. 6. 12.

Then *beware leſt thou forget the Lord, who brought thee out of the Land of Egypt.*

WHen I look back upon the *Church* in all her motions out of the *Eaſt*, obſerving how *Monarchy* and *Learning* have been at once the two *Shoulders* to bear her *up*, and withal the two *Legs* to bring her *hither*; And when again I do reflect upon our *Twenty* years *ſins*, which were the complicated Cauſe of our *Twelve* years *ſufferings*; I mean our *Drunkenneſs* and *Luxury*, which were deſervedly preſcribed ſo long a *Faſt*; the *raſhneſſe* and *vanity* of our *Oaths*, which gave us a miſerable option betwixt a *perjury*, and an *undoing*; our profanation of the *Quire*, which turn'd us out of the *Cathedral*; our groſs *neglect of Gods Service*, which helpt to *vote down* our publick

Liturgie; our general *idleneſs* and *ſloth*, which often caſt us out of our Houſes, and as it were ſet us to eat our Bread, in the *ſweat* of our *brows*, or of our *brains*; our *unprofitable* walking under all God's methods and means of *Grace*, which left us nothing but his *Judgments* (for many ſad years) to work upon us; And yet again when
Pſal. 126. 4. I conſider, *How God hath turn'd our Captivity as the Rivers of the South*, and caſt the Locuſts out of our Vineyards, *that we may ſit under our Vines*;
Iſa. 1. 26. injoying *our Judges as at the firſt, and our Counſellors as at the Beginning*; And that the *uſe* we are to make of ſo *miraculous* a *Recovery*, is to be ſedulous in providing againſt the Danger of a *Relaps*; To *ſin no more* after pardon, *for fear*
Joh. 5. 14. *a worſe thing happen unto us*; I think I cannot be tranſported with a more *Innocent Ambition*, becauſe I cannot be *ambitious* of a more *profitable Attempt*, than that of bringing down the *Heads* of certain Hearers into their *Hearts*; that what is *now* no more than *Light*, may by that means become *Fire*; That we may All (in this ſenſe)
Joh. 5. 35. be like the Baptiſt, not only *ſhining*, but *burning Lamps*; not only *beautified* with the *knowledge* of Chriſtian duties, but *zealous* too in the *diſcharge*; as *unaffectedly punctual* in all our carriage,

riage, as the greateſt Enemies of Godlineſs are *hypocritically preciſe*. And (though *Hereſies* are to be *hated*, as things which lead unto *deſtruction*, yet) that *Vice* may be reckon'd the *worſt* of Hereſies, by how much the *Errour* of a mans *Practice* is worſe than *That* of his bare *Opinion*.

Laſt of all, when I conſider, That though *Peace* is a *Bleſſing*, and the *greateſt* in its *kind*, yet many *conſequences* of *Peace* are but *glittering Snares*, and that the things which are given us as *helps* to *memory*, are apt to make us * *forgetful* of *Him* that *gave* them; I cannot think of a fitter Text for the giving advantage to my deſign, than this Remarkable *Caveat* againſt *Forgetfulneſs* aud *Ingratitude*, amidſt the *pleaſant Effects* of a *Reſtauration*.

* Iſa. 5. 12. Hab. 1. 13. 16. Amos 6. 1. 3. Hoſ. 13. 6.

When the Lord thy God ſhall have brought thee into the Land, to give thee great and goodly Cities, and houſes full of all good things, when thou ſhalt have eaten, and art full; THEN *beware that thou forget not the Lord, who brought thee out of the Land of Egypt.*

AT the very firſt view of which holy *Caveat*, there are *five* particulars of Remarque which preſently meet my obſervation. As firſt, the

the *Downfal* of a Nation: Secondly, the *Deliverance*: Thirdly, the *Author* of that *Deliverance*: Fourthly, the *Duty* by him injoyn'd: And laſtly, the *Juncture* of *Affairs* wherein this Duty is moſt in *Seaſon*.

And of all theſe Particulars each is the *greateſt* in its kind too. For,

I. Firſt behold the *greateſt Curſe*, that any poor Nation can ſtruggle under. A *Yoke* of *Bondage* and *Captivity*, impos'd by the *hardeſt* and *worſt* of men. A *Yoke* ſo inſupportable to ſome mens *Necks*, that I remember *Hegeſiſtratus* (a captive Souldier in *Herodotus*) would rather *cut off* his *legs*, then *indure* his *Fetters*; that by the *loſs* of his *Feet*, he might be enabled to *run away*. So inſufferable a thing is the *State* of *Thraldome*, very ſignificantly imply'd in the *Land of Egypt*, and *exegetically* expreſs'd by *the houſe of Bondage*.

Herodot. in Calliope.

II. But yet the *Curſe* is ſo ſet, (like *Shadows* in a *Picture*, or *Foyles* with *Diamonds*) as to commend and illuſtrate the *greateſt Bleſſing*. A *Deliverance* brought about by ſuch a miraculous complication, that nothing but the *experience* that ſo it is, can extenuate the *wonder* that ſo it *ſhould* be. A People groaning under the preſſures of ſeveral Centuries of years, and ſo *accuſtom'd*

cuſtom'd unto the *Yoke*, as to have made it a kind of *acquired Nature*, (δευτέρα φύσις, as *Galen* calls it) *De Terra Ægypti eductus eſt*, is now at laſt *brought out* of the Land *Egypt*. -----And yet the wonder begins to ceaſe; Becauſe

III. The *Author* of this Deliverance is ſo much the *greateſt* to be imagin'd, that he is *Dominus*, *the Lord*; the Lord that *ſtretcheth out the Heavens*; the Lord that *layeth the foundations of the Earth*; the Lord that *formeth the ſpirit of Man within him*. The Lord in whoſe *Hand* are the *hearts* of all men; who *turneth man to Deſtruction, and again who ſaith, Come again ye children of Men*. In a word, It is the *Lord*, to whom *Miracles* are *natural*, and by whom *Impoſſibilities* are done with *eaſe*. 'Tis *He* that brought thee out of the Land of *Egypt*. And therefore,

Iſa. 40. 22. Pſal. 104. 5. Zech. 12. 1. Pſal. 90. 3.

IV. The *Duty* in proportion muſt be ſuperlatively *great* too, however hid in this place by a little *Meioſis* of expreſſion. *Beware that thou forget not* the Lord thy God; that is, *Remember what he hath done*, and *thank* him for it by thy *obedience*; Let thy *gratitude* be *ſeen* in thy *converſation*. Be ſure to * *love* him, and to *ſerve* him, with *all* thy *heart*, and with *all* thy *ſoul*. *Forget* him if thou *canſt*, unleſs thou canſt forget thou wert * *Pharaoh's*

* Deut. 10. 12.

* Deut. 6. 20, 21.

raoh's Bondman. Nay *forget* him if thou *dar'ſt*, unleſs thou art ſo *ſtout* that thou dar'ſt be *damn'd*. And yet beware leſt thou forget him, whilſt thou art *ſwimming* in *proſperity*, the *ſtream* of which may either *drown* thee, or make thee *drunk*, if thou are not *fore-Armed* with *circumſpection*. And therefore *Beware* that thou forget not the Lord that brought thee out of *Egypt*. And that thou mayeſt *not forget* him, write the Favours which he hath don thee, *upon the poſts of thine houſe*; and place them *as Frontlets between thine eyes*; tell them out unto thy *children*, *as thou walkeſt by the way*, both at thy *lying down*, and thy *riſing up*; Let them be as a *Signet upon thine Arme*, and as a *Seal upon thine heart*. That the *pleaſures* of thy *Deliverance* may not make thee *forgetful* of thy *Deliverer*, (forgetful of the * *Rock out of which thou wert hewn*, and *kicking* (like * *Jeſurun*) *at him that made thee*,) keep an * *Anniverſary Feaſt*, (a ſtanding *Paſſeover* in *May*,) whereby to *fix* him in thy *Remembrance*.

Deut. 6. 7, 8, 9.

* Deut. 32. 15. 18.

* Deut. 32. 15, 18.

* Exod. 13. 3, 4, 10, &c.

V. Laſtly, a *Duty* ſo *indiſpenſable*, ſhould be inforc'd upon the Soul by the *preſent ſeaſon*. A ſeaſon of *Peace* and *Proſperity*, ſucceeding a *ſeaſon of Perſecution*. The greateſt *Incitement* to the *Duty*, ſhould be the manifold *Injoyment* of

of this *Deliverance*. For ſo 'tis obvious to infer from the particle THEN, (ſo ſtrongly *implyed* in the *Hebrew*, that in the *Engliſh* 'tis well *expreſs'd*,) upon which there ſeems to lie the chiefeſt *emphaſis* of the Text, if we obſerve how it ſtands in a *double Relation* to the *Context*. [When the Lord thy God ſhall have brought thee into the Land, to give thee great and goodly Cities, and houſes full of all good things; when thou ſhalt have eaten and be full, THEN beware that thou forget not the Lord that brought thee out of *Egypt*.]

The Text is ſo *fruitful* of particulars, and each particular is ſo apt to adminiſter *matter* of *Diſcourſe*, that it hath been my hardeſt Queſtion, whereabouts I ſhould *begin*, and how I ſhould *end* my meditations. And after too much time loſt in ſtating the Queſtion within my ſelf, I have thought it at once the *fitteſt* and the moſt *uſeful* to be reſolv'd, (as moſt immediately complying with the *ſolemnity* of the *Time*,) not to yield to the temptation of comparing *our* Land with the Land of *Egypt*, for fear of ſeeming to have a pique at the *Act* of *Indemnity* and *Oblivion*; (otherwiſe 'twere eaſie to make a Parallel; becauſe, however our *Native Coun-*

try, yet, for twelve years together, it was a very *ſtrange Land*;) But, not advancing one ſtep beyond the Threſhold, to beſtow my whole time upon the little word THEN; as being a *particle* of *connexion* betwixt our *Duty*, and our *Deliverance*; betwixt the *Buſineſs* of the Time, and the *Time* it ſelf; betwixt the *Occaſion*, and the *End* of our preſent meeting: looking like *Homer*'s wiſe man, ὀπίσω τε πρόσω τε ἰδυῖαν. with a viſible *proſpect* on all that *follows*, and with as viſible a *retroſpect* upon the words going *before*.

When Proſperity breaks in like a *mighty ſtream*, (in ſo much that I may ſay with our bleſſed Saviour, *This day is this Scripture fulfilled in your ears*,) *Then* beware that ye forget not the Lord that brought you out of *Egypt*. Beware ye forget him not at *any* time, but eſpecially at *This*. For the particle *Then* is an *Important* monoſyllable; and that eſpecially in *three* reſpects.

Amos 5. 24.
Luk. 4. 21.

Firſt becauſe of the *Difficulty* of having God in our Remembrance, much more *Then*, than at *other times*. Next for the *Dignity* of the Duty, rather *Then*, than *before* or *after*. Laſtly by reaſon of the *Danger* of not performing the Duty *Then*, when it becomes incumbent on

us

us by many *unſpeakable obligations*.

Theſe eſpecially are the *Reaſons* of the particle *Then* in this place, on which *alone* I ſhall inſiſt in this Mornings Service. For ſhould I adventure upon the reſt, not only the *hour*, but (for ought I can conjecture) the *day* would fail me.

AND firſt of all let us beware, amidſt the *Effects* of our Deliverance, that we *forget* not the *Author* of it; becauſe it is difficulter THEN, than at *other times*. For the Flattery and Dalliance of the world, hath perpetually been the *Mother* of ſo much *Wantonneſs*, or *Pride*, that *Adam* found it *dangerous* to be in *Paradiſe*, yea and *Lucifer* to be in *Heaven*. Do but look upon *Solomon* in the *Book of Kings*, and again look upon him in his *Eccleſiaſtes*. How was he *there* lifted *up* by his Proſperity? and how does he *here* Preach it *down*? I know not whether, as a *Prince*, he more *injoy'd* his Pleaſures; or, as a *Prophet*, more *condemn'd* them. Whether the *luxury* of his *Table* made him a *Wanton*, or whether the *vaſtneſs* of his *Wiſdom* made him a *Fool*; 'Twas *That* betray'd him to his *Concubines*, and *This* permitted him to his *Idols*. I.

Since then a proſperous condition hath ſuch a ſecret poyſon in it, as againſt which no *Medicine* hath been ſufficiently *Alexipharmacal*; and from the force of whoſe contagion, there is no ſort of men that hath been privileg'd, no not *Adam* the *Innocent*, nor *Solomon* the *Wiſe*, nor even *Lucifer* the *beatified*; who were ſo hugely *ſwell'd up* with this *Venom*, and ſo quickly *burſt*; (not the firſt in a ſtate of *ſinleſneſs*, nor the next in a ſtate of *grace*, nor yet the third in a ſtate of *glory*;) ſince there is no other man than the man *Chriſt Jeſus*, that hath been ever *temptation proof*: Lord, how *wretched* a thing is *happineſs* on this ſide Heaven! and how dangerouſly *treacherous* are our *Injoyments*! I ſuppoſe we are taught by our late experience, how *eaſie* it is to be *over-joy'd*, and how equally *hard* to be truly *thankful*, for all thoſe wonders of *ſalvation* which God hath wrought and is working for us; the grateful commemorating of which, is religiouſly the *end* of our preſent *meeting*. *Sweet-meats* indeed are *pleaſant*, but then they commonly turn to *choler*. 'Tis ſure the ſtate of *Humiliation*, which though we can *worſt feed upon*, we are notwithſtanding *beſt nouriſht with*: we are ſuch barren pieces of *clay*, that our *fruits*

fruits will be *wither'd* with too much *laughter*, if Grace does not *water* them ſometimes with *tears*. It ſhould be matter of *real gladneſs* to a *conſidering* Chriſtian, that in the midſt of his *proſperity* he can ſee himſelf *ſorrowful*; that as he was *deſtitute*, with *comfort*, ſo he *abounds*, with *moderation*; and that he *does* not live rejoycingly, is many times a chief reaſon for which he *ought*. It was *David*'s reſolution (at ſuch a time as this is) to *ſerve the Lord with fear*, and (by a pious *Oxymoron*) to * *rejoyce* unto him with *trembling*. And if we reflect on the *abuſes* which many have made of a *Reſtauration*, we may charitably pray, that God will give them ſome *tears to drink*; and, having given them ſome *tears*, will alſo *put them into his* * *Bottle*, that they may ſerve for this end, to blot their *merriments* out of his * *Book*.

That the pleaſant *effects* of a Deliverance (which are *peace*, and *plenty*, living *ſecurely*, and at *eaſe*,) are apt to make us turn *Atheiſts*, provoking the *Author* of our Deliverance to correct us once more in the *houſe of Bondage*; appears, as by many other reaſons, ſo particularly by *this*; that it is hard for us to *proſper*, and not to lye *ſnoring* in our proſperities. For 'tis the *natural*

* Pſal. 2. 11.

Pſal. 102. 9. 80. 5.
* Pſal. 56. 8.

* *Ibid.* which compare with *Mal.* 3. 16.

natural language of a *proſperous man*, (as our Saviour implies by way of *Parable*,) *Soul take thine eaſe, eat, drink, and be merry, for thou haſt much goods laid up for many years*, (Luk. 12. 19.) And therefore *Agur*'s *wiſdome* was never more ſeen, than in his *Prayer*; *Give me not Riches, leſt I be full, and deny thee, leſt I ſay, who is the Lord?* (Prov. 30. 8, 9.) He knew by manifold experience, that * *the friendſhip of the world is perfect Enmity with God*, and tends immediately to *practical*, if not to *ſpeculative* Atheiſm. He did not therefore pray *thus*, *Give me not Riches*, leſt I be *liberal* to my *Coffers*; or, *Give me not Riches*, leſt I be *bountiful* to my *Luſts*; but (for fear of a *greater* miſchief) *give me not Riches, leſt I be full, and deny thee, leſt I ſay in my heart, who is the Lord?* that is, for fear I turn *Atheiſt*, and only *ſacrifice* to my *fleſh*. So alſo *Solomon*, when he was *wiſeſt*, that is to ſay, when he *repented*, and of a very *vicious Prince* became a *Preacher of Repentance*, concluded *all under the Sun* to be but *vanity of vanities*; as having found by all his trials (who ſure had made more trials than ever any man did,) that *Peace* and *Plenty*, with their two Daughters, which are *Idleneſs*, and *Eaſe*, are exceedingly *great*, though *glorious* dangers.

* Jam. 4. 4.

But

But we need not go farther for an *inſtance*, than to the People in my *Text*; whom though God might have called a very *wild Tam'risk*, he was pleaſed to ſtile his *Beloved Vine*. 'Lord! how careful was it *manur'd*, with *Rain*, and *Sun-ſhine*? with *Quailes*, and *Manna*, and *water* ſqueez'd out of a *Rock*? with the *Dew* of *Heaven*, and with the *Fatneſs of the Earth*? and yet when all was don that *could* be, they either brought forth *no* Grapes; or if they did, they were commonly *wild* ones. And when ſometimes they yielded *good*, 'twas rather for fear of *cutting down*, than for the *fertility* of their *ſoil*, or for the manifold *helps* of their *cultivation*. 'Twas their frequently being *prun'd*, which more eſpecially made them *fruitful*. 'Tis true, that God did not evermore *puniſh*, although That people was ſtill *offending*. For as he own'd his being, as well their *Father*, as their *God*; ſo he was pleas'd to make uſe of *either Method* for their Amendment; I mean *Incouragement*, as well as *Terror*. God dealt with *Them*, as with *Us* of this Nation. As he *preſcrib'd* them a *Law*, ſo he *promis'd* them a *Canaan*. As he *led* them *into Egypt*, ſo he *deliver'd* them *out* of *Egypt*. As he *thundred* from on a *Cloud*,

Cloud, ſo he *whiſper'd* out of a *Buſh*. As he *pincht* them with *ſcarceneſs*, ſo he *feaſted* them with *plenty*. And if the *one* was even to *famin*, the *other* was even to *ſatiety*. But if we compare them with *our ſelves* in *another* inſtance, by conſidering how *ingrateful*, and how *unmalleable* they were; how *repining* under their *Yoke*, and how *mutinous* in their *Liberty*; How (like ſome amongſt *us* in this very *day* of our *Deliverance*,) they fell a hungring after the *Garlick*, and the *Fleſh-pots* of *Egypt*, quite forgetting the *Bondage*, and *tale* of *Brick*; how they *murmur'd* at their *Moſes*, as if he were *worſe* than a *Pharaoh* to them; like ſome repining at their *King*, as if he were worſe than a *Protector*, (For *That*, ye know, was the *Euphemiſmus*, whereby to expreſs the moſt *Bloody Tyrant*;) How like ſo many *untam'd Heighfers*, they were exceedingly hard to be brought to *hand*; or like a *Stable* of *unbackt* and *unbridled Colts*, how apt to *kick* at their *Rider* who gave them *Food*: How God Almighty was forc'd to *diſcipline* this *ſtiff-neckt Rabble*, firſt of all by committing them to the *hardſhips* of *Egypt*, and then by ſending them to wreſtle with the *difficulties* of the *Wilderneſs*; And how when all this was *don*, they were fain

to

to *miſs* of their *Canaan*, whilſt they were taking it into *poſſeſſion*; (for of ſo very great a multitude to whom the Promiſe of it was made, no more than a * *Caleb* and a *Joſhua* had a Capacity to inherit it,) we muſt conclude they were a People who deſerv'd to be whipt with a *Rod* of *Iron*; not ſo eaſily reducible by the * *allurements* of Mount *Gerizzim*, as by the *Curſes* and the *Threats* to be thundred out from Mount *Ebal*. So far were *They* from *conſidering*, what they ſuffer'd a while agoe in the *houſe of Bondage*, that they *forgot* this very *Caveat*, (as many will do this very *Sermon*,) which was meant to bring it to their *Remembrance*; *When the Lord thy God ſhall have brought thee into the Land, to give thee great and goodly Cities, and houſes full of all good things*, (&c.) THEN *beware that thou forget not the Lord that brought thee out of Egypt.*

*Num.13.30 Hab. 3.

* Deut.c.27. & 28. 17, 18, 19.

Paſs we now (if ye pleaſe) out of the *Vineyard*, into the *Fold*; from the *People* under the *Law*, to *Us* who live under the *Goſpel*; whom though our Lord (out of *goodneſs*) was pleas'd to call his *Flock of Sheep*, he might have ſtil'd (out of *Juſtice*) his *Herd of Swine*. For if *He*, the great *Shepherd*, withhold his *Crook*, Lord how quickly we go *aſtray*! And for here and

there *one* who will be *led* into the *Fold*, how many are there that muſt be *driven?* like the *Prodigal* in the *Goſpel*, (who would not return unto his *Father* until he was brought to feed on *Husks*,) we ſeldom *care* for our *Phyſician*, until the time that we are *ſick*; and then as ſoon as *recover'd*, are very *glad*, rather than *thankful*. And this may point us out a *Reaſon*, why for ſo *many years together*, (before this *laſt*,) our Heavenly Father made uſe of his *ſharpeſt Methods* for our *amendment*; even placing us as *Iſraelites* amongſt *Egyptians*, like ſo many *flowers* amongſt *thorns*; of which the principal *deſign*, was not to *torture*, but to *defend* us. To defend us from the danger of *carnal ſecurity*, and *preſumption*; of *pride*, and *wantonneſs*; of *forgetfulneſs*, and *ingratitude*. And ſince the way to be *thankful* for our twelve months *liberty*, is very ſoberly to *reflect* on our twelve years *thraldome*, Let's ſo tranſcribe a *fair Copy* of God's *Oeconomy* on the *Jews*, as (with a grateful commemoration,) to conſider it alſo in our *ſelves*.

We who *flouriſh* at this *day* like a *goodly Tree*, not only planted by the *River* of God's Rich Mercies, but ſurrounded (like our Land) with an *Ocean* of them; we who ſtretch forth our *branches*,

branches, not only for our *own*, but for *foreign* birds alſo to build their *neſts*; and whoſe *ſpring* (bleſſed be God) doth promiſe at leaſt to be as *laſting*, as once our *Autumn* was like to prove; we who *flouriſh* like a *Myrtle*, how like a *Willow* did we *droop*? How was our *verdure* almoſt *exhauſted*? and our *boughs*, how *deflowr'd*? How did *we fall* after the meaſure our *ſins* had *riſen*? Firſt God *blaſted* our nobleſt *Fruits*; then he ſpoyled us of our *leaves*; next he *hew'd* down our *branches*. Nay, how ſtrangely were we *fed on*, by thoſe very *vermin* which we did *feed*? how greedily *eaten up* by all thoſe *Caterpillars*, and *Locuſts*, which though *ingender'd* perhaps by a *Nothern wind*, I am ſure were *bred* out of our *Body*? It is not eaſie to recapitulate how many Mercies we now *injoy*, which *our Iniquities had withheld* for ſo many years; and *how many good things our ſins had turn'd away from us*. Jer. 5. 25. And now if after our *Reſtitution*, we ſhall be found to be a *barren*, *unfruitful* Tree, or fruitful only in our *Impieties*; ſo as That which was intended to make us *better*, ſhall render us *worſe* than we were before; what better uſage can we expect, than (after a little tract of years) to be *grubbed up* by the *Root*? to have that ſen-

tence ſent out againſt us, which once went out againſt the *Fig-tree*, *Cut it down, why cumbreth it the ground?* Luk. 13. 7. Then give me leave to *repeat* the *Caveat*; And in the meekneſs of a *Remembrancer*, * *to put you in mind of theſe things, although ye know them already, and are eſtabliſhed in the Truth.* To put you in mind of being *wary*, not ſo much for your *ſelves*, as for the *people ye repreſent*, by contributing to a *Law* for the putting of *Laws* in *Execution*; that they may not *intoxicate* their Souls, with too many and great *draughts* of their *peace* and *plenty*, for fear a *Curſe* ſhall break forth from our this daies *Bleſſing*, by our unthankfully *forgetting* the God that *gave* it. And let this ſuffice for the *firſt* importance of the word *Then*, as 'tis a particle of connexion, betwixt the *Occaſion*, and the *End* of our preſent meeting.

* 2 Pet. 1. 12.

II. SEcondly let us beware, amidſt the *pleaſant effects* of our *Deliverance*, (ſuch as *liberty* and *plenty*, living in *idleneſs*, and at *eaſe*,) that we *forget* not the *Author* of it; becauſe of the *dignity* of the Duty, rather *Then*, than *before*, or *after*. For, as 'tis the mark of a moſt *ſervile* and *baſe-born* ſpirit, to be the *worſe* for the *good* that

that is done unto us; ſo 'tis the *nobleſt generoſity*, to mend our *lives* with our *conditions*. The deep and ſerious conſideration of which great Truth, as it ſhould *lift up* our Hearts to a *thankful uſe* of our *proſperity*, ſo it ſhould alſo *pluck* them *down*, to an *humble* ſenſe of our *obligations*. For *That* indeed is the proper ſeaſon, wherein *humility* is a *noble*, becauſe a *difficult* vertue. Humiliation in a *Captive*, is not a *grace*, but a *neceſſity*. Nor hath *Temperance* any place in the houſe of *ſcarceneſs*. Theſe *two* muſt have a *Theatre*, wherein to ſet themſelves *forth*; cannot eaſily be *ſeen* in a little Room. The proper time of ſeeming *baſe* in our *own* modeſt eyes, is when we are matter of *admiration* in *other mens*. The time to ſhew our *ſelfdenial*, (that is, our *victory* over *our ſelves*,) is when we are brought out of an *Egypt*, into a Land *overflowing with Milk and Hony*; *when our houſes are full of all good things*, and our Tables ſtooping under the weight of their *ſumptuous load*. As our *Afflictions* a year ago did make up *God's opportunity*, whereby to ſhew us his *Mercy*, and *loving kindneſs*; ſo *proſperity* ever ſince ſhould make up *ours*, whereby to ſhew him our *meekneſs*, and *moderation*. The very *Atheiſt* will cry [*O God!*] in a fit of the *Stran-*

Strangury, or the *Stone*; but let *us* be Religious in time of *health*. The profaneſt *Mariner* will be devout in a *tempeſt*; but let *us* be ſo in a *calm*: when the *tide* of our injoyments is at the *full*, *Then* in a more eſpecial manner let our *ambition* ebb *loweſt*: when we are mounted aloft on the wings of Fame, *Then* let's retire into the Deſert of our moſt humble contemplations; and be ſo *meek* amidſt our *eminencies*, as to become moſt *eminent* for that our *meekneſs*.

There are *ſome* of whom I may ſay, they have been *arm'd* with *infirmities* againſt the Devil: ſome, whoſe *Ignorance* hath kept them *ſafe*; ſome, whoſe *coldneſs* hath paſs'd for *continence*; who have been *flegmatick*, and therefore *meek*; or been kept under *hatches*, and therefore *lowly*. But then it being their *neceſſity*, and not their *choiſe*; rather their *luckineſs*, than their *valour*; they having kept their *ground*, not by vertue of any *conqueſt*, but meerly becauſe they *never fought*; ἐκ ἐπαινοῦμεν, ἀλλὰ μακαρίζομεν, we do not properly *commend* them, but *call* them *happy*; they are but *ſanctí Planetarii*, (as a Father of the Church made bold to word it;) All their *armour*, if they have *any*, is but *defenſive*; And for their not being *worſted*, they may thank their *Bucklers*,

Ariſtot. Eth. Nichom. l.1.

Bucklers, but not their *Swords*. Alas, it ſhould not be a wonder, to ſee *ſimplicity* in the *village*; or to *keep* ones integrity, where 'tis an *hard* thing to *loſe* it. We cannot call *That* man *abſtemious*, who only riſeth with an *appetite*, becauſe he hath not *enough* to appeaſe his *hunger*; nor is *He* to be commended for *not* being *drunk*, who either hath not ſufficient to *quench* his *thirſt*, or has an *able* Brain to *carry* it, or elſe loves his *purſe* a great deal more than his *Intemperance*, and ſo is beholding to his *baſeneſs* for his *ſobriety*. We do not ſay that *He* is *ſtrong*, who does not *fall* when no man *thruſts* him. Nor that he is *cautelous*, and *wary*, who does not *ſtumble* when the *way* is *plain*. No, 'tis *He* is the *brave* and the *gallant Chriſtian*, who can hold out his *Caſtle* however *beſieged* with *temptations*; who can be *chaſte* even in *Italy*, or *mild* in *Scythia*; who can be a *Spaniard*, and yet not *Proud*; an *Engliſh man* born, yet not *Inconſtant*; who can be *Loyal* amidſt the *Triumphs* of the moſt *proſperous Rebellion*; and *humbly thankful* in his *Advancement*. *He* is *generouſly* a Chriſtian, who can *keep* his Vow in Baptiſm, where 'tis *Ridiculous* not to break it; who can at once *live* at *Court*, and *forſake the world*; who can be *witty*, yet not *prophane*;

Quis abſtinens dicetur, ſublato eo à quo abſtinendum eſt? Quæ Temperantia gulæ in fame? quæ Ambitionis repudiatio in egeſtate? quæ libidinis infrenatio in Caſtratione? Tertul. adverſ. Marcion. l. 1. c. 29

phane; ſtrong, and mettleſome, yet not *preſumptuous*; conſpicuouſly *handſom*, and yet not *vain*; a *Mathematician*, and a *Chimiſt*, yet not *Atheiſtical*; who will not be *covetous* in the midſt of *hid Treaſure*; nor reconcilable to a *vice*, although it offer him all *advantages*; who hath all his *five ſenſes* (thoſe *Avenues* of the *heart*) at once *attaque't* by Hell's *Artillery*, and yet is able to *prevent*, or *maintain* a Breach; and though they *batter* down the *Walls*, does not ſuffer them (notwithſtanding) to *take* the *City*. *This*, I ſay, is the *generous*, becauſe the *ſelf-denying* Chriſtian. And agreeable to the figure, by which our vitious *affections* are call'd our *members*, (*Coloſ.*3.5.) we know in our *Captain*'s Interpretation, (*Mat.*5.29.) that to *part* with an *Avarice*, is to *pluck out* an *eye*; and to *caſt* away a *luſt*, is to *cut off a hand*. That, as in our *Military Oath*, we Swore to *fight* under his *Banner*; ſo, as often as we *part* with a *ſinful paſſion*, we are reputed (in his accompt) to *loſe a Limb* in his *Battle*. *Self-denial*, it ſeems, being one kind of *Martyrdom*; a *dying daily* for *his* ſake, who, as the *Captain of our Salvation*, was made *perfect through ſufferings*. 'Tis very true in this ſenſe, that the *valianteſt Souldier* is the very *beſt Man*.

Heb. 2. 10.

Man, For no man living is *truly* valiant, but he who bravely *dares be good*, when the Times are *evil*; and *dares not be evil*, when Times are *good*; who ſtands the *ſhock* of *temptations*, not only in the *worſt*, but the *beſt* of *dates*; bravely *holding* out his *Fort* againſt the *batteries* and *aſſaults*, not of *poverty* only, and *pain*, and other effects of *perſecution*; but againſt *plenty* alſo, and *pleaſure*, and other Fruits of a *Reſtauration*.

To ſum up all in a *word*, and to carry on my *Metaphor* the moſt I can to *Their* advantage, who will not be carried to any *duty*, which is not *honourable*, and *brave*: The *Battles* of *Leuctra*, and *Mantinea*, were not half ſo full of glory to that immortal Theban, *Epaminondas*, as the two victories of a *Chriſtian* over his Θύμος & Ἐπιθυμία. That unruly Element of *double fire*, his *anger*, and his *luſt*, which his *greateſt felicities* do *moſt enkindle*. And this I hope may be enough for the *ſecond* importance of the word *Then*; as 'tis a particle of connexion betwixt the *buſineſs* of the Time, and the *Time it ſelf*.

LAſt of all let us *beware*, that the manifold *injoyments* of our *Deliverance* do not make us forgetful of our *Deliverer*, becauſe of the III.

greatneſs of the *Danger* of not performing the Duty THEN, when it becomes incumbent on us by many *unſpeakable Obligations*. For let a man's *ſin* be never ſo *great*, in point of *nature*, or *degree*, *Ingratitude* will give it an *Aggravation*. And Ingratitude taking its *ſtature* from precedent *obligations*, ſo as the *ſins* we *commit* run *higher*, or *lower*, as the *graces* we *receive* have been *more*, or *leſs*: there are not any ſo very capable of provoking Gods *Fury*, as the men whom he hath pleas'd to take the moſt into his *favour*. The reaſon of it may be taken from the *Athenians* in *Thucydides*, ἀδυνάμενοι μᾶλλον ὀργίζονται, ἢ ἀναζίοις. The *leaſt unkindneſs* from a *Friend* is of greater ſmart, than the *hardeſt uſage* from an *Enemy*. The very *ſight* of *Brutus* more wounded *Cæſar* to the heart, than all the *reſt* of his Aſſaſſinates had don with *Daggers*. *David* indeed was ſomewhat *troubled*, that they who *hated him did whiſper together againſt him*, (Pſal. 41. 7.) but 'twas his *greateſt* croſs of *all*, that they who *had eaten of his Bread* ſhould ingratefully *lift up the heel againſt him*. For, in that he ſaid, *He could have born it from an* * *enemy*, he did ſignificantly imply, *he could not bear it from a friend*. And as it was *David*'s Cordolium, the

Thucydides lib. 1. pag. 52.

* Pſal. 55. 12. 13.

Type

Type of *Chriſt*; ſo alſo was it *Chriſt*'s, the *Son* of *David*: who did not weep over *other* Cities, from which he met with an ill Reception; but *he wept over Jeruſalem, the Royal City*, which he had ſo much *obliged*, yet found ſo *cruel*. And no doubt but our Saviour is ſo much more *keenly* and *nearly* touch'd, that the *moſt obliged Chriſtians* ſhould *break* his *Precepts*, than that the *ignorant Jews* ſhould offer *violence* to his *Perſon*, that we may rationally *ſuppoſe* him thus ſpeaking to us. Had the *Jews* or the *Heathens ſpit* upon me by their *impurities*, and *buffeted* me by their *blaſphemies*, and *ſtript* me by their *ſacriledge*, and *murder'd* me by their *rage*; from ſuch as Theſe *I could have born it*. But that ye ſhould *war* againſt me, and in the behalf of that baſe *Triumvirate*, the *World*, the *Fleſh*, and the *Devil*, having *ſworn* to me in *Baptiſm* that Ye would *fight under my Banner againſt all Three*: That Ye who have the priviledge to be call'd by my *Name*, to be admitted into my *Houſe*, to have a place at my *Table*, to hear my *Word*, and to partake of my *Supper*, to be miraculouſly *brought from the houſe of Bondage*, injoying your *Kings* at the *firſt*, and your *National Councils* as at the *beginning*, and ſitting *your ſelves* as ſo

many *Princes* under your *Vines* and *Fig-trees*, injoying the *liberty* of your *perſons*, the *propriety* of your *eſtates*, the important benefit of your *Laws*, and the *glory* to be *ſubjected* by a moſt *honourable obedience*; that ſuch as Ye ſhould deſpiſe me, and caſt my *Law* behind your *back*, this is that I can *leaſt indure*. My greateſt *favour*, thus *abus'd*, will be converted into *fury*.

And indeed if we conſider, that as God (on the one ſide) *accepteth according to what a man hath*, ſo withal (on the other ſide) *of them who have received much*, much in proportion *ſhall be required*; we may with good *Logick* infer, and ſtrongly argue within our ſelves, that an *honeſt Heathen* is far better, than a *Chriſtian Knave*. And if an *Heathen* ſhall be *extirpate* for being *barren*, much more the *Chriſtian*, if *He* is *fruitleſs*, ſhall be *caſt into the fire*. A *fruitleſs* Tree, which ſhould by nature *bear fruit*, being *fit* to make *fewel*, and nothing elſe. According to that of our Bleſſed Saviour, (which is at once of *univerſal* and *endleſs* verity;) * *Every Tree which bringeth not forth good fruit, is hewn down, and caſt into the fire*. And we who are *grafted* into the *Vine*, muſt not only bear *fruit*, but *ſuch* fruit too, as Chriſt expects to *reap* from us. A

2 Cor. 8. 12.

Luk. 12. 48.

* Mat. 7. 19.

Bramble

Bramble cannot be cenſur'd for not bearing fruit; becauſe it is in its *nature* to bring forth *none*. It was therefore the *Fig-tree*, and not the *Bramble*, on which our Saviour beſtow'd a *Curſe*, Mat. 21. 19. Nor was it the *Bramble*, but the *Fig-tree*, which he *commanded* to be *cut down*, Luk. 13. 7. we muſt one day be call'd to a dreadful * *reckoning*, for all the *uſes* we have made of our *this days Talent*. God's injur'd *Juſtice* muſt needs be *ſatisfied*, (and ſure much *more* his injur'd *Mercy*,) either *ſooner*, or *later*, either in *this*, or *another* world. And if inſtead of being *thankful* for all the bleſſings we now injoy, more eſpecially for *That* which we this day Celebrate, we ſhall but *turn* them into *wantonneſs*, and grow the *worſe* for the *effects* of ſo great a *Goodneſs*; what can we reaſonably expect, but that the *powers of Hell* ſhould once again be *let looſe* upon *us* and *ours*? For ſince to *continue* in our impieties, is the greateſt *diſhonouring* of God that can be; a *filling up* the *meaſure of our Iniquities*, and ſo the *vials* of his *wrath*; He *muſt* deſtroy us, *ſe defendendo*, if for nothing but to *defend*, and *ſecure* his Glory.

* Mat. 25. 10.

What then remains, but that we take up the *Words* of the Royal Prophet, and together with *Them*,

Them, his *Resolution? We will take the Cup of Salvation, and call upon the Name of the Lord.* The *Cup of Salvation*, that is to say, the *Cup of Thanks*, for that *Salvation* which he hath *wrought*; as *Junius* and *Tremellius* do rightly explicate the *Trope*. And mark the force of the *Copulative*, by which these *Duties* are tyed together. Without the *Cup of Salvation*, (that is) *The Cup of Thanksgiving* unto the *Author* of our Salvation, all our *calling upon his Name* will be quite *in vain*: For *when we spread out our hands, he will hide his eyes*, and when we make many Prayers he will *not hear*, (Isa. 1. 15.) And then to *thank* him as he *requires*, is not only to entertain him with *Eucharistical words*, with the meer *Calves of our lips*, or a *Doxologie* from the *teeth outwards*; but to *imitate*, and *obey* him, and to *love* him after the *rate* of his *favour* towards us. That we may not forfeit all our interest in the *temporal salvation* we this day Celebrate, nor bring a *reproach* on the *Author* of it, for saving a people so ill deserving; we must add to our *verbal*, our *vital* Prayers; nor only keep an *annual Day*, but even an *Age* of *Thanksgiving* for our *Deliverance*.

And then with a greater force of Reason, we

we muſt *beware* that we *forget* not the Lord our God, who, if he brought us not out of the *Land of Egypt*, did yet deliver us *this day* from the *houſe of Bondage*. We muſt not *any* of us *forget* him, in whatever *Repreſents*, or *Preſents* him to us. But *Ye* eſpecially muſt not *forget* him preſented to you in his *Vicegerent*; whom the more ye do *enable* to *be indeed* what he is *ſtiled*, *Defenſor Fidei*, by ſo much the greater will be *your Glory*, and the better ye will provide for your *childrens ſafety*. The more ye ſtrengthen *That Hand*, which under God is to brandiſh the *Sword of Juſtice*, (and ceaſeth to be a *Sword of Juſtice*, when wreſted out of *That Hand* by the hand of Man,) the better protected your *Peace* will be, from the *ungainable Enemies* of *each Extream*. Nor can ye rationally hope to *keep* your Peace any longer, than whilſt the evil-ey'd Factions want power to *break* it. Again beware that ye *forget not the Soveraign Author* of your Deliverance, whereſoever ye ſhall find him *preſented* to you in his *Meſſengers*; (and what I mean by *that word*, I need not explain in ſo wiſe an Audience;) by whoſe continuing *unreſtor'd* to their Ancient *Priviledge*, and *Right*, your own *Reſtauration* remains *imperfect*. Again *beware*

ware ye do not *forget him preſented to you* in his *Members*, who are not only your *fellow members*, but were your old *fellow ſufferers* in the very ſame *Cauſe*; to which they ever have adhered with the very ſame *conſtancy*; and for which they have been Actors with the very ſame *courage*; and do rejoyce in the *greatneſs* at leaſt of *Your* Reſtauration, how much ſoever they are *mourners* for the ſcandalous *littleneſs* of their *own*. *Proſperity* (I have ſhew'd) is a *dangerous* weapon, ſuch as none but the *merciful* ſhould dare to *uſe*. And if ever there were a Parliament, in which both *Mercy*, and *Juſtice* met, this has the honour to be reputed ſo very exemplary for *both*, that they who ſtand in *need* of *both*, are very confident to obtain them, *now*, or *never*. A Parliament ſo *prepar'd* by the ſpecial Providence of God, for the *perpetuating* of *Peace* in our *Britiſh* world, that nothing leſs than the *preſence* of all perfections in a *Prince*, can make us *patiently think* of its *Diſſolution*.

Eccl. 12. 13. Will ye *hear the concluſion of the whole matter?* I ſhall deliver it to you briefly, in this Petition. That ſo far forth as ye regard the Righteous Judge of all the world, and are ſeaſon'd by Him with the manifold gifts of the bleſſed *Comforter*, with

with *the Spirit of wiſdom and underſtanding*, with *the Spirit of counſel and ghoſtly ſtrength*, with *the Spirit of knowledge and true godlineſs*, and laſtly with *the Spirit of his holy fear*, Ye will conſider what I have ſaid by *your own Authority*, becauſe in an abſolute obedience to *your own Order*, and *Command*. Iſa. 11. 2.

AND *now the God of Peace and Power, who* brought you forth *on this Day from the* Houſe of Bondage, *both* defend *and* direct *you, from this day forwards, in all your wayes. That every one of your Perſons, and the* * whole *of every one, both* Body, Soul, *and* Spirit, *may be kept blameleſs unto the coming of our Lord Jeſus Chriſt. To whom with the Father, in the unity of the Spirit, who is abundantly* able to keep us from falling, *and to* raiſe *us when we are* down, *and to* preſerve *us being* raiſed, *and to* preſent *us ſo* preſerv'd, before the preſence of his Glory with exceeding Joy, to the only wiſe God our Saviour, *be aſcribed by us, and by all the world, Bleſſing, and Glory, and Honour, and Power, and Wiſdom, and Thanksgiving, from this day forwards for evermore.* Amen. * 1 Theſ. 5. 23.

FINIS.

Mercy & Iudgment

MET TOGETHER.

A

SERMON

PREACHED

At the *ABBY* Church of *WESTMINSTER*

by the Order of the Right Honourable

the Houſe of

LORDS

IN

PARLIAMENT Aſſembled,

Upon a Solemn Day of Humiliation occaſioned

by the Great Rain in *June* and *July*,

MD. DC. LXI.

Mercy & Iudgment

MET TOGETHER.

A

SERMON

PREACHED

At the ABBY Church of WESTMINSTER

by the Order of the Right Honourable

the House of

LORDS

IN

PARLIAMENT Assembled,

Upon a Solemn Day of Humiliation occasioned

by the Great Sinnes, Fear and Fatty,

MD. DC. LVI.

AMOS 6. 12.

Therefore thus will I do unto thee, ô Iſrael; *And becauſe I will do thus unto thee, Prepare to meet thy God* ô Iſrael.

§. 1. THough 'tis the Language of the Schoolmen [*Quicquid dicitur de Deo eſt Deus*] *That whatſoever is ſaid of God is God,* and that all his *Attributes* are *Himſelf*; ſo that agreeably to This, *Infinitely* muſt be *Their* ſtature as well as *His,* and *Eternity* their *Duration,* yet ſince the Pſalmiſt hath adventur'd to take the Altitude of *Two,* I mean his *Mercy,* and his *Juſtice*; And ſince my Text hath *each* of theſe in ſo remarkable a Degree, that they ſeem to be *here* in their *Apogæo,* I ſhall be bold to make uſe of the *Pſalmiſt's Figure,* and pronounce God's *Mercy* ſo much *higher* than his *Juſtice,* as to ſay in the words of that *Royal Prophet,* That *his Mercy reacheth unto the Heavens, and his Juſtice* [in compariſon but] *to the Clouds.* Which is as much

Pſal. 36. 5.

much as to say in Directer Termes, That though *neither* can be the *greater*, where *Both* are *Infinite*, yet he is much more delighted in the *exhibition* of the *one*, than 'tis possible for him to be in the *execution* of the *other*.

§. 2. For though the *Doom* here denounced is *sad* and *direful*, even the ἱππος χλωρος of which St. *John* speaks in the *Revelation*, (that is) The *Pale* or *Green Horse* whose name is θανατος, bringing *Death* in the *Front*, and *Damnation* in the *Rear*; Though the *Lord of Hosts* in this Chapter does *Bellum dicere*, proclaim a *War* against his Rebells, and that so grimly *set off* with a *Train* of *Judgments*, that *War it self* is one of the *least*, And the Plague of *Famine* none of the *greatest*; Yet if we look upon the *Object* of this *Severity*, those *Kine of Bashan*, the Ingrateful *Inhabitants* of *Samaria*, and if together with their *Ingratitude*, we compare his *Goodness* and *Longanimity*, the several *steps* of the *Climax*, by which his *Anger* went up to so *full a Measure*; and if we consider that even *Then*, He made them an *offer* of *Reconcilement*, desiring earnestly they would *meet him* in order to *Amity* and *Peace*; we shall not only be forc'd to say that the Mercy of God doth *rejoyce against Judgment*, and that in the

* χλωρος, Rev. 6. 8.

the *midst of all his Judgments he thinks of Mercy*; but with * *Philo* the *Jew*, whom we may English out of the *Psalmist*, [προεβότερος ἐκεῖνος ὁ Ἔλεος παρὰ θεῷ ἐστι,] that as his *Mercy* is (in one sense) *over all his works*, so it is (in *another*) over *all* his *Attributes*.

Philo περὶ τοῦ, ὅτι ἄτρεπτον τὸ θεῖον. p.23.7.

§. 3. To give you an Instance in the *Text*, (as his Majesty's *Proclamation* hath given an Instance in the *Time*,) behold a Sacred kind of *contention* betwixt the *Mercy* and *Justice* of God Almighty. In which however his *Indignation* (with proportion to the *sins* of his people *Israel*) doth seem to be in its *Exaltation*, so as his *Justice* even *begin's* to pronounce the *Sentence*; Yet, by a strange *Aposiopesis*, his *Mercy* presently *interrupts* it. He denounceth a *Desolation*, and (at the very same Instant) desires a *Treaty*. No sooner *threatens* that he *will*, than he compassionately *Exhorts* that he *may* not punish. No sooner is he enter'd upon his *Ideo sic faciam*, *Therefore thus will I do*, but he immediately comes off with a *Compone Te in occursum*, prepare thy self for a friendly meeting. And he enforceth his Advice with a Cogent *Reason*, *Because I will do thus unto thee*. That is, *Repent* whilst thou hast *Time*, that I *may not* do it.

Because

Becauſe I *threaten* and do *intend* to turn thy *Bewty* into *Aſhes*, thy *Eden* into a *Wilderneſs*, thy *oyle of Joy* into *Mourning*, and thy *Garment of Praiſe* into a *Spirit of Heavineſs*; *Therefore* * *Now turn unto me with all thy heart, and with Faſting, and with Weeping, and with Mourning*, that I may *alter* my *purpoſe*, and *Repent* of the things which I have *threatned*. Which although at firſt hearing doth ſeem a *Paradox*, a kind of ἀντιφασις, a Truth appearing in the *diſguiſe* of a *Contradiction*; yet it deſerves to be the *Paraphraſe*, and the *Exegeſis* of the Text,

Therefore thus will I do unto thee, ô Iſrael; And becauſe *I will do thus unto Thee, prepare to meet thy God* ô Iſrael.

* Joel. 11. 12.

* 1 Sam. 15. 29.

§. 4. In which words being conſider'd (not ſo much in their *literal*, as) in their *rational* Importance, there are *two* things *expreſs'd*, and *two imply'd*. We have firſt a *Command*, with a *Commination*; (Both ſufficiently expreſs'd;) And of the *later* we have imply'd, at once the *Meritorious*, and *Final Cauſe*. But in as much as the *firſt* does carry the *laſt* along with it. They all are eaſily compriſed in this *Tricotomie*.

First

First a *Terrible Commination* of no less than *utter Ruin* to the People of God. *Sic faciam tibi* ô Israel, *Thus and thus will I do.*

Next the *reasonable Ground* of this *Commination*, which is their living *unreform'd* under the Essaies and Methods of *lesser Judgments*. And this I cannot but Collect from the Illative *Therefore*, as it looks back upon the Causal, in the words immediately going before. For Because *Ye have not return'd unto me saith the Lord, Ideo sic faciam, Therefore thus will I do.*

Thirdly the *End*, or the *final Cause*, which is not to *Execute* the Judgment, but to *avert* it. For so I gather from the *Command*, as That *relates* to the *Commination*. *Because I will do thus unto thee, Præpara Te in occursum, prepare to meet thy God* ô Israel.

These Particulars thus *premis'd*, will very naturally afford us four *Doctrinal* Propositions.

First, That the *Terrors of the Almighty* do make up one of his *choicest Methods*, whereby to bring *Sinners* to true *Repentance*.

Next that his *sharper* sort of *Judgments* is a fit Remedy for *Those*, upon whom his *milder Chastisements* have been unhappily ineffectual. And yet

Thirdly, So far is God from *delighting* in his *Inflictions*, or from *willingly grieving the Children of men*, that the first and chiefest *End* both of his *Menaces*, and his *Stripes*, is to Execute Destruction not on the *sinner*, but on the *sin*; not to *slay*, but *reduce* the Fugitive. And therefore

Fourthly, God antecedently desiring the timely *Repentance* of a Sinner, and only by way of *Consecution*, The *final Destruction* of the *Impenitent*, 'Tis plain His *Menaces* are *fulfilled* by their *never coming to pass*. Most fully satisfied and accomplish'd, not when they *Confound*, but *Convert* a Sinner. My Reason is, because the *End* of the *Command* is to anticipate the *Effect* of the *Commination*. Because I *will* do thus unto thee, in case thou dost proudly neglect to *meet* me; *meet me therefore* in the way, to the end that I *may not* do thus unto thee.

Of these several Propositions, the two *former* shew us Gods *Justice*, and his *Mercy* shines in the *two later*. All concurring to the *ends* of our present *meeting*; The first to *deter* us from what is *Evil*, The last to *perswade* us to what is *Good*. The *former* respecting our late Plague of *Rain*; the *later* our blessing of *fairer weather*.

Both conducing to our Design of Crying *louder* by our *Repentance*, than we have don by our *Impieties*; That by our timely *Reformation* we may *retrive* the heavy Judgments, which our *clamorous Sins* have been *lureing down*.

I. §. 1. To begin with the First of the Propositions, is not more *natural* to the *Text*, than it is *serviceable* and *fit* to lay the Foundation of the *Sermon*. For of the many strong Affections which are seated in the Appetite and Heart of Man, though *none* is certainly more *Infamous*, yet (being rationally determin'd) there is not any more *Useful* than that of *Fear*. It is indeed the most *unhandsome*, (as the World now goes,) but being *well fix'd*, the most *wholesome* passion; the most *ungentlemanly* perhaps, but not the most *unchristian* Quality; And though the worst for *Execution*, yet the best for *Advise*. It was a very *good saying*, though of a very *ill man*, (and meant I suppose to as *ill a purpose*,) *Primus in Orbe Deos fecit Timor*. That had there been less *Fear*, there had been also less *Religion* in many Places of the World. For as *Fear* was the first *Engine* which brought in *Religion* amongst the *Heathens*; so after the mea-

ſure that It departed, *Irreligion* and *Atheiſm* fill'd up its Room. *This* was That that taught the Gentiles, firſt to *make* their own Gods, and then to *Worſhip* them. They were Religious (poor Souls!) in their *own defenſe*, (if we may call *Superſtition* by ſuch a Name,) not out of *gratitude* to their Deities, for that they had don them any *Good*, but only out of a *Fear* that they would otherwiſe do them *Harm*. Hence the Heathen Theologiſts, (I mean their *Poets*, and their *Philoſophers*,) finding the People more apt to be *driven*, than *led*, and to have eaſier Impreſſions of *Fear*, than *Hope*, thought it convenient to Catechize them, more in the *Torments* of their *Erebus*, than in the *Pleaſures* of their *Elizium*. They told them of *Minos*, and *Radamanthus*, as the grim *Judges* of *Offenders*; of *Haggs*, and *Furies*, as *Executioners* of the *Sentence*; of ſuch as *Ixion*, and *Prometheus*, as ſad *Examples* of the *Condemn'd*. All which (ſaith *Diodorus*) were but ὑπόθεσις πεπλασμένη, ſo many *Bugs*, or *Mormo's*, to fright the People into Morality.

§. 2. So great an *Influence* had *Fear* on the *Falſe* Religions of the World. And to diſcover as great an *Influx* which it had alſo upon the *True*, Let me lead you forth a little out of the

Forreſt

Forreſt into the *Garden*, wherein the very *firſt Precept* was ſens't with *Terror*. It was not ſaid unto the *Protoplaſt*, *Thou ſhalt ſurely live*, if thou *eateſt not*; But (as a method of greater force,) *In the day that thou eateſt, thou ſhalt ſurely dye*. If we look into the Bible, from the Beginning to the End, This we ſhall find to have been the Method of *each Perſon* in the *Trinity*. Firſt of all it was the Method of *God* the *Father*, when he deliver'd his Law from a *Burning Mountain, even with Thundering and Lightning, with Blackneſs and Darkneſs, with ſmoke and Tempeſt, with the ſound of a Trumpet, and the voice of words*, which *voice they that heard, intreated that they might not hear it, and ſo terrible was the ſight, that* Moſes *ſaid, I exceedingly fear and quake*. This again was the Method of *God* the *Son*, who ſaid he came not to *deſtroy*, but *fulfil* the Law; his word is πληρῶσαι, to *fill it up*. He did endeavour to Preach his Hearers into the High-way of *Heaven*, even by ſetting before them the pains of *Hell*. He threatn'd them with *Weeping*, and *Gnaſhing of Teeth*; with *a Worm that dyeth not*, and with *a Fire that is not quenched*. We hear him ſaying, *It is Impoſſible*, (that is to ſay, exceeding *Hard*,) for *a Rich man* to

Heb. 12. 18, 19, 20, 21.

enter into the Kingdom of Heaven. He ſaith the *way* to it is *ſtreight*, and the *Gate Narrow*, and the Travellers that find it extreamly *Few*. He bids us *ſtrive* to enter in; and never *leave* ſtriving, until we *Conquer*. Nay this was the Method of the *Comforter*, even of *God the holy Ghoſt*; who taught St. *Paul* to *conſtrain* his Scholars, by ſhewing the *Terrors of the Lord*. Nay to *deliver them up to Satan for the Deſtruction of the Fleſh, that their Spirits might be ſaved in the Day of the Lord Jeſus.*

2 Cor. 5. 11.

1 Cor. 5. 5.

§. 3. And indeed if we conſider, How many poor Souls have been debauch'd in theſe *Times*, by the falſe Apprehenſions of *Chriſtian Liberty*, and *Conſcience*, of *Faith* without *Love*, *Juſtification* without *Honeſty*, and *Repentance* of *Sins* without *Amendment*; ſo as the *ſtaleſt* of thoſe Hereſies which had been *brew'd* in ancient *Times*, are freſhly *broach'd* in our Dayes, and given for *Drink* to the *giddy People*; we cannot but wiſh that all our Clergy would now become *Boanerges*, or *Sons* of *Thunder*; at leaſt by ſhewing the ſtrict *neceſſity* of *Impartial obedience unto the Goſpel*; that is to ſay, unto the *Statutes* or *Laws* of *Chriſt*; A living in *Holineſs*, and *Righteouſneſs*; in *Piety*, and *Probity*; in *Godlineſs*, and

and *Honesty*; in the Duties of the *First*, and the *Second* Table; *without the which* (saith the Author of the Epistle to the *Hebrews*) *no man living shall see the Lord.* Heb. 12. 14.

§. 4. This (we see) is so peculiar to that Amazing *Lover of Souls*, that he does not only set *Hell before* us, and sad *Examples* too *behind*, but Temporal *Crosses* on *either side*. And however *surrounded* thus with *Terrors*, we find them All *little enough*. For first it being not the *greatness*, but the *presentness* of Danger which most *affrights* us; He does not *threaten* his Rod only, but often *layes* it upon our *Backs*. And then because (like common *Mariners*) we would not *Pray*, though in a *Tempest*, were it impossible to be *drown'd*, or to suffer *Shipwrack*; He does not Punish only at *present*, and *for a Time*; But also *threatens* he will do it to all *Eternity*. For if after this *Life* is swallow'd up of *Immortality*, He should only have an Heaven for *Loyal* Subjects, and never a *Hell* for his *Rebellious* ones; men would be readier to say, at the last period of their lives, *Let us eat and drink, for to morrow we dye*, Than *Let us fast and pray, for to morrow we shall be happy.*

§. 5. If any Fiduciary shall say, That *Terrors*

Terrors work not a *filial*, but *ſervile* Fear; and rather cauſe an *hypocriticall*, than *Godly* ſorrow; the Anſwer to it is very Eaſy, That as Gods *ſeverity* ſpeaks his *Power*, and *That* his *Excellence*; ſo many times a *ſervile Fear* begets a *Fear* of *Admiration*; And *Admiration* is apt to end in a *Fear* of *Reverence*; and *Reverence* is a *Compound*, which has *Love*, as well as *Fear*, for a chief *Ingredient*.

§. 6. And if again it ſhall be objected, that *John* and *James* are but *uncomfortable Preachers*, enough to *blaſt* a mans *Faith*, and *Thunderſtrike* him into *Deſpair*; I Anſwer to it by theſe degrees. Firſt that for here and there *one* who poſſibly falls into *Deſpair*, Thouſands riſe to *Preſumption*, and *Millions* lye down in carnal *Security*. Again, The *Sin* of *Deſpair* is not ſo commonly *underſtood*, as it is dangerouſly *miſtaken*, and that by *ſome* who Domineer in our open Pulpits. There is a kind of *Deſpair*, which is only the effect of a *broken heart*, and the manifeſt ſign of a *tender Conſcience*. The mark of ſuch a μετανοίαν, as is ἀμεταμέλητον, a *Repentance* never to be *repented*. There have been Perſons in the world, who have been ſo very paſſionately in *Love* with *God*, and ſo amorous of his *Purity*, that

that they have *hated themſelves* extreamly, becauſe they have ſuſpected they have *not lov'd him*; And have been eaſily *betray'd* into ſuch ſuſpicion, by their *ſenſe* of ſome things which are *unavoidable*, even the natural Infirmities of Fleſh and Blood. Every ſmall *Mote* in *anothers* Eye hath ſeem'd a *Beam* in their *own*. They have look'd upon their Sins through a kind of *Microſcope*, (for ſuch is the *Glaſs* of an holy *Jealouſie*,) which hath made a little *Ignorance* to look as bigg as an *Infidelity*; an *human Frailty* to ſeem as monſtrous, as an *Apoſtacy from Grace*. Thence come thoſe Syncopes of Spirit, by which they are made to cry out, with Chriſt Himſelf upon the Croſs, (although 'tis quite in another ſenſe,) *My God, my God, why haſt thou forſaken me?* An evident Argument, and ſign, not that *God* hath forſaken *Them*, but rather that *They* have forſaken *Sin*. So when *Peter* cry'd out (and even to that very Saviour on whom he depended for his Salvation,) *Depart from me ô Lord, for I am a ſinful man,*] He *drew* Chriſt *to* him, by his intreating him to *Depart*; The more a *Saint* in *Chriſts* Eyes, for being a *Sinner* in his *own*. As there are many *ſilly Shepherds*, who miſtake a *Repenting* for a *Deſpairing* Sheep;

ſo there is oftentimes an *Innocent*, but *ſilly* ſheep, which miſtakes his own *Weakneſs* for *want* of *Faith*. And in as much as he does not at all *Preſume*, is very apt to apprehend he does not ſufficiently *Believe*; whereas his *ſeemingneſs* of *Deſpair* is a real Argument of his *Faith*, whilſt attended with an hatred of *former ſins*, and *fear* of falling into the *like*. For whilſt he thinks he *has not* Faith, he does at leaſt *deſire* to have it. And whilſt he *deſires*, 'tis plain he *loves it*. And becauſe of juſt *nothing* there can be *no love at all*, He that *loves* muſt needs *believe*, that the *object* of his Love has a *real Being*. And if he *deſires* what he *wants*, and truly loves what he *deſires*, and by conſequence *believes* what he truly *loves*; Then ſure the ſequel is unavoidable, That this *falſifying Deſpair* is an *excellent good mark of a True Believer*. And to *This* alone it is I would fain drive *Others*, becauſe to *This* I would fain be *driven*. But now the *Murdering Deſpair* is another Thing, and often iſſues from the Preaching of *unconditional Reprobation*; when whoſoever thinks himſelf of the *Hopeleſs Number*, is apt to hold it ſo *vain* a Thing to catch at an *Intereſt* in *Heaven*, that he reſolves to enjoy his *good Things* upon the *Earth*. And

as

as nothing is ſo *daring* as a *Deſperate Coward*, when he finds *no way* to obtain his *ſafety* by his *eſcape*, and thence is made by his *Deſpair* a moſt *inſufferable fighter*, (from whence ariſeth the common ſaying, That when an Enemy is *flying*, 'tis good to make him a *Golden Bridge*) ſo there is nothing more *jovial* (at leaſt by *Intervals* and *fits*,) than the *Deſperate Sinner* which now I ſpeak off; whoſe Famous Character we meet with in the *ſecond Chapter of Wiſdom*; where the *Deſpairer* of *Immortality* in an extreamly *better* world, does make an hearty reſolution of living merrily in *This*. This is that *deſperate Deſpair* which is as miſchievous as *Preſumption*, in that it placeth the *ſinner* beyond *Repentance*. And ſo the *objection* notwithſtanding, my *Doctrine* ſeems to ſtand firm, and unremoveable, [That the *Terrors* of the Almighty do make up one of his choiceſt Methods for the bringing of Sinners to true Repentance.]

§. 7. Having briefly thus inſiſted upon the *proof* of the *Doctrine*, methinks our manifold *Experience* ſhould ſave me the Labour of *Application*, whether we fall under a *publick*, or a *private* conſideration. We muſt confeſs, as to the *publick*, That our *ſins* have been as *clamo-*

rous as thoſe of *Iſrael*; and God hath us'd the ſame *Method* for our *Amendment*. We have many years *felt* the effects of *War*; and now are exerciſed afreſh with the *Fear* of *Scarceneſs*. The very *Perfection* of our Spring hath as it were been ſwallow'd up by a *Second Winter*. The late *Abuſes* of our *Plenty* have been the *Heralds* of a *Dearth*; And the *Deluge* of our *Impieties* hath been ſo *rebuked* by that of *Waters*, That God does ſeem to have alter'd the courſe of Nature, as 'twere to try if we will alter our courſe of Sin. 'Tis true the *Seaſon* began to *mend*, upon its very firſt *ſenſe* of our *Humiliation*. And God hath only *ſaid* to *Us*, as to the People in my Text, *Ideo ſic faciam, Therefore thus will I do*. All is hetherto but a *Threat*; and *That* ſuſpended with a *Condition*. Through the *Bowe* in the *Cloud* which was ſet as a *ſign* betwixt *God* and *Us*, he is pleas'd to *ſhoot comfort* throughout our *dwellings*. But then the *ground* of its continuance doth ſtand conditionally in *This*, That we do all at this Inſtant *Prepare to meet Him*.

Gen. 9. 13.

§. 8. As to our *private Conſideration*, perhaps there is hardly any man *here*, whom God hath not *terrefied one* way or *other*, and ſent his *Rod* for an *Ambaſſador* to ſpeak his *Will*. As either by the loſs

loſs of a *Darling Child*, or of a moſt *endeared Wife*, or elſe by ſome pungent and grievous *ſickneſs*, or by ſome eminent *miſcarriage* in point of *Honour*, or *Eſtate*; or if by none of all *Theſe*, yet at leaſt he has been *threatned*, by the woful *Examples of other men*. (*Nam tua Res agitur, Paries cum proximus ardet.*) The *Rod* that is *bruſhing* but in the *Aire*, may (we cannot tell how ſoon) be ſharply *beating* upon our *ſhoulders*. The very weather which now is *better*, may ſoon be *worſe* than it was before. And though the *Immoderation* of *Rain* is *paſs'd*, yet the *conſequences* of it are ſtill *remaining*; And the Remembrance of the *Threat* ſhould be *preſent* with us. Nay ſince 'tis clear from that *difficult*, but *uſeful* Text, *Mark* 9. 49. [πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ] That we muſt every one be *Seaſon'd*, with *Salt*, or *Fire*; That our *putrid Affections* muſt be eaten out here, or elſe our *Perſons* deſtroy'd *hereafter*; (there being no medium betwixt the one and the other;) bleſſed be He who ſhall *preſerve* us in *Tears* of Brine, that he may not *conſume* us in Fire of Brimſtone. We ought to *ſmile* on thoſe *ſtripes*, which are meant to *drive* us to *Immortality*. Rev. 21. 8.

§. 9. Let us not think our ſelves too *wiſe*, to

to be thus *Inſtructed*; or too *old*, to be thus *Educated*; or too *great* to be thus *Corrected*. Perhaps the *Rabbins* of *our* Schools, are in the School of Jeſus *Chriſt* no more than humble *A B C darians*; They that are *Aged* enough by *Nature*, may have hardly yet attain'd to be *Babes* in *Grace*; And they who brandiſh the *Sword* of Juſtice, are themſelves under God's *Laſh*. And ſince we cannot ever enter into the *Kingdom* of *Heaven*, unleſs we *receive it as little Children*; Let us therefore, as *little Children*, down on our *Knees* before our Father. Let us *confeſs* that we have *ſin'd*; Let us ask him *Forgiveneſs*, and promiſe never to do the *like*. He will not *caſt away* his *Rod*, until he *ſee's* that we have *Kiſs'd* it; And that we can ſay with the Prophet *David*, *It is good for us to have been afflicted*. For whom his Menaces do not *better*, they accidentally make worſe; And if we *harden* our *Hearts*, we do but *weighten* his *Hand*. The ſhewing of which will be the work of my Second *Doctrinal Propoſition*.

H. [*That God's Severer ſort of Judgments is a fit Remedy for Thoſe, whom his milder Chaſtiſements will do no good on.*]

§. 1. I

§. 1. I cannot ſhew you this *better*, than by *Example*; nor by a *better Example*, than what *this Chapter* does here afford us. For when the *Kine of Baſhan* on the *Mountains* of *Samaria*, (the *Schiſmatical Tribes* of the People *Iſrael*, whom God did therefore ſtigmatize with ſo diſgraceful a *Periphraſis*,) had oppreſs'd the poor, and cruſh'd the needy, (*ver.* 1.) when they had greatly *tranſgreſs'd at Bethel, and multiplied Tranſgreſſions at Gilgal*, (*ver.* 4.) God was pleas'd to proceed againſt them by ſeveral *ſteps* and *degrees* of his Indignation; that if a *leſſer* corroſive would not cure them, a *ſharper* might. For firſt he ſent them *cleanneſs of Teeth*, as his *Embaſſadour* or *Herald* to fetch them in. There was *a want of Bread in all their places*, which was the firſt part of Famine; And yet for all this *they would not return unto the Lord*, (*ver.* 6.) Next he Plagued them with a *Drowth*, that *ſecond* part of Famine; Their Sins had made the *Heavens Braſs*, and the *Earth Iron*. So that *two or three Cities* were fain to *wander into one*, and all *to drink a little water*. But yet for all this they would not *Return unto the Lord*, (*ver.* 8.) After this he proceeded to pour out a Curſe upon all their *fruits*; The *fruits of their Gardens*,

Gardens, and of their Vineyards, which were ſuddainly *blaſted*, and *devour'd*, partly by the *Mildew*, and partly by the *Palmer-worm*. And this (we know) was a third part of Famin; But notwithſtanding all this, *They would not return unto the Lord*, (*ver.* 9.) Hereupon his Indignation *waxt hot* againſt them; For ſeeing the *Gaſtly Pale Horſe* had been ſo utterly *unſucceſful*, He ſent the *Red Horſe* amongſt them, and that in *both* parts of the dreadful *Hieroglyphick*; I mean the *War*, and the *Peſtilence*. And *yet* for all this, *They would not return unto the Lord*, (*ver.* 10.) In the Fifth place therefore, when neither *any* of theſe Judgments, nor *altogether*, could do the work; what remained but that the *Earth* ſhould *open* her *Mouth*, and *ſwallow them up*? or that a *Fire* ſent from *Heaven* ſhould ſend them haſtily into *Hell*? And even of *This* they had a *Taſt*, (as appears by the verſe before my Text,) God *overthrowing ſome of them*, as he had *Sodom* and *Gomorrah*; and the Reſt were but reſpited, after the manner of a *Fire-brand pluckt* out of the *Burning*; And yet in deſpight of all This, *They would not return unto the Lord*, (*ver.* 11.) Sixtly and laſtly, when ſo many *Preluſorie Judgments* were in effect *caſt away* on a ſtubborn People;

People; when all those *Emissaries* and *Heraulds* were sent in *vain*; when *Death it self* could not fright them, however *usher'd* and *waited on* with so grim and formidable a *Train*; what could in reason be expected but such an Absolute παμπληθεὶ, such a *complete Devastation* of *Them*, and *Theirs*, as should not leave so much as a *Præco*, (no not so much as a νuntius) to carry the Tidings of their Ruin to late Posterity? And even *This* is also *Threatned* in the words of my Text, *Ideo Tibi sic faciam*, *Therefore thus will I do unto thee* ô Israel.

§. 2. And as *Thus* unto *Israel*, so why not *Thus* unto *England* too, if *we* continue (as they *did*) to corrupt our selves with his *Goodness* to us? If we make no better *Use* of our Peace and Plenty, and the other effects of a *Restauration*, than to turn our *Peace* into *Wantonness*, and our *Plenty* into *Luxury*, our *Liberty* into *Licentiousness*, and our *Strength* into *Presumption*, our *Power* into *Oppression*, and our *Dignities* into *Pride*? Nay in as much as the *Dimensions* of our *Ingratitude*, like the *Highth* and *Depth* of our *Obligations*, are far *beyond* those of the People *Israel*; God will not only do *Thus* unto us, but more to *Us*, than unto *Israel*, unless we *timely*

prepare to meet him, and preſent him with the *Fruits* of ſincere *Repentance*; which, we have nothing to excuſe us (when God hath doh ſo much to us to make us *fruitful*,) if we do not *bring forth* in the greateſt *plenty*. 'Tis true, we have often gon out *to meet* him; But not with *Prayers*, and *Tears*, the only *Armour* of a *Chriſtian*, whereby to *hold out* againſt Omnipotence, and the only *Weapons* to *overcome* it. We have rather gon out to *meet* him, as we commonly meet a *Juſt Enemy*; Not to ask him *forgiveneſs*, but give him *Battle*. We have gon out to *meet* Chriſt, not like Them on *Palm Sunday*, who ran before him into *Jeruſalem*, with *Doxologies* and *Hoſannahs* to the *Son of David*; But rather like his firſt *Crucifyers*, with *Swords and Staves to apprehend him*. And how improſperous ſoever we have hitherto been in our *Encounters*; Though God hath many years *knockt* us againſt *each other*, and ſo *oppos'd* us unto our *ſelves*, as that we really became no leſs his *Hoſt*, than his *Enemies*; yet like *Marcellus* in the Hiſtorian, *Certamen ferociter inſtauramus*, we are as *ſturdy* a ſort of *Sinners*, (many of us,) as if we never yet had *ſmarted* for having *ſin'd*. It was *Phormio's* ſaying in *Thucydides*, *That* conquer'd *men are commonly*

commonly Crest-fallen, *and do* remit *of their courage against a* second *Encounter, as soon as they have fatally incur'd the* first. And shall we on the contrary be such a *besotted* kind of *Warriars*, as like the *Indians* in *Valerius*, (even in spight of *Pythagoras* his Golden *Symbol*,) to dare *Encounter* with *Fire it self?* (For to those that *fight* with him, we know *our God is a Consuming fire*, Heb. 12. 29.) And since there is hardly *any Affliction*, (no not our late immoderate Rain) *but is a spark of Gods wrath*; Let us not by our Impenitence presume to *heighten* it into a *Flame*. But

ἡσαμένων ἄνδρων οὐκ ἐθέλουσι αἱ γνῶμαι πρὸς τοὺς αὐτοὺς Κινδύνους ὁμοίαι ἦν. *Thucyd. lib.* 2. *p.* 161.

Job 5. 6, 7. Ch. XLI. ver. 29.

§. 3. Let it rather be our *wisdom*, from this day forewards, *Venienti occurrere (non jam morbo quidem, sed) Medico*. Since our Indeavours will come too *late* for the *prevention* of the *Disease*, Let us go *meet* our *Physician*, and stay the *sharpness* of the *means* he is *preparing* for our *Recovery*. We know not what *Judgments* may yet be hovering over our *Heads*; and perhaps our very *Harvest* may be as *Terrible* as our *Spring*. God will not give over the *Cure*, till the *Disease* is *Desperate*. For though his *lesser* sort of Punishments did scarce *incline* the Heart of *Pharaoh*, his *last orecame it*; (so far at least as to *compel*

him to *let the People go free.*) And if his *Launce* is unſuccesful, we ſhall be ſo much the ſurer to feel his *Cauſtick*. But yet behold the *Sun of Righteouſneſs* breaking forth in this place like the *Sun of Nature*. There is not wanting matter of *comfort*, in the midſt of thoſe *Terrors* which have *beſieg'd* us; Becauſe the *ſharpeſt* Judgments *here* are but the *Regia Medicamenta*, or *Magiſterials* of our *Phyſician*; which, though by *accident* they may *kill*, are yet *intended* only to *cure* us. And this does lead me to conſider the Third Particular in the Diviſion,

III. *That God is far from delighting in his Inflictions; He does not afflict willingly, nor grieve the Children of men. For the firſt and chiefeſt end both of his Menaces and his ſtripes, is not to deſtroy the ſinner, but the ſin; not to ſlay, but to reduce the Fugitive.*

§. 1. Amongſt the Reaſons which may be render'd to prove the Truth of this Doctrine, This may certainly paſs for one, That God is never ſo much in *Wrath*, as when he will not vouchſafe to *ſtrike*. I remember *Spartianus* obſerves of *Geta*, (much what *Tacitus* of *Tiberius*) *Quod iis præcipue blandiretur quos ad Necem deſtinabat.*

nabat. He *made so much* of those persons whom he design'd for *slaughter*, That his *Embraces* and his *best looks* became more *dreadful* than all his *Frowns*. And though 'twere Impiety but to *imagine*, (what *some* notwithstanding have dar'd to *Preach*,) that God can *absolutely* will the eternal Ruin of his Creatures; much *less* that He can will it, when He hath *sworn* he wills it *Not*; much less *yet* that he can *contrive* it, by taking care for an *Impenitence* to bring it *orderly* about; Yet considering how *rarely* 'tis given to *one* and the *same* man, To *sit* with *Dives* at his *Table*, and to *lye* with *Lazarus* in *Abraham*'s *Bosome*; To have his Good Things *here*, and *hereafter* too; I cannot but say of many persons whom the *World* calls *happy*, that They who have *most* of God's *Bounty*, may yet have *least* of his *Love* and *Favour*. For seeing it is True (what the Scripture saith) That *whom God loveth he chasteneth, and scourgeth every son whom he receiveth*; we may with good *Logick* infer, That *whom he chasteneth not, he doth not love*; *nor receiveth any Son whom he doth not scourge*. 'Twas very shrewdly said by *Solon*, (if we believe *Herodotus*,) ὅτι πολλοῖσιν ὑποδέξας ὄλβον ὁ θεὸς, προῤῥίζους ἀνέτρεψε. That the *Minions* of the *Earth* are but the * *sport of Heaven*.

Luk. 16. 25.

Heb. 12. 6. 7, 8. and Act. 14. 22.

Herodot. lib. 1. pag. 14.

* Prov. 1.

Heaven. God often *lends* them a kind of happineſs, only to ſhew them he does but *lend* it. At once does *proſper* their *Branches*, and *Curſe* their *Root*; turns them *looſe* into *Plenty*, as fit to be *fatted* for the *Shambles*.

§. 2. But not to ſpend time in this Inquiry, How hardly God's *Friends* can be the *Favorites* of the World, or *vice verſa*; And how by Conſequence to be *pitied* thoſe Creatures are, whom God Almighty in his *Wrath* permits to *wallow* in *ſuperfluity*; Methinks the Difference may be This, betwixt a *good* man *afflicted*, and an *ill* man *proſperous*, that the *firſt* does ſeem to be clearly *under* God's Cure, and the *ſecond* to be *beyond* it; *That* indeed a *Tormented*, but This a *deſperate* Patient.

§. 3. It is another way of proving the Infinite *Goodneſs* of God's *ſeverity*, in his willingneſs to *Cure* whom he vouchſafes to *Wound*, That he is pleaſed ſtill to *threaten*, before he *ſtrikes*; whenſoever he is an *Enemy*, he is *declaredly* ſuch in his *written Word*. He is τὸν φανερὸν. (as *Ariſtotle* calls a *Generous Enemy*,) And though his *Love* towards his Children may be ſometimes *conceal'd*, yet his *Anger* at their *Rebellions* is ſtill *profeſt*; and profeſt even to

Ariſtot. Eth. lib. 4. cap. 8.

Them

Them, whom he does *punish* with *Impunity* on this side *Hell*. Not like *Brutus* and *Cassius*, those *reserv'd* Enemies of *Cæsar*, who Plotted to Murder him in secret; But like *Pompey*, and *Cato*, those *Brave Antagonists*, who bid him Defiance in the *Field*. God does *tell* us when He will *Arm* himself, that we may stand upon our *Guard* by sincere *Repentance*; and he does *shew* us where he will *strike*, that we may *look* unto our *Posture*. He *Brandishes* his Rod, that he may *not scourge* us; and hangs his Sword over our *Eyes*, that it may *not* fall upon our *heads*. There is a Story of *Diogenes*, That being ask'd what he would *take* to receive a *Blow* upon his *Head*, his Answer was, He would *take* an *Helmet*. Now such is the Mercy of our God, that he gives us an *Helmet*, before he *strikes*; And when at last our *Provocations* have *forc'd* his Sword out of his Hand, he is willinger to *drop* it, than *throw* it down. He does not *pour* out the Vials of his Displeasure *all at once*; but first he dispatches his *lesser* punishments; and those not as *Harbingers*, to *prepare* the way for greater, but rather as *Heralds* to *prevent* them. And when those *greater* too do follow, (I mean the Punishments inflicted in *this* present life,) they

they are oftner κόλασις than τιμωρία, (as Philoſophers diſtinguiſh,) rather as *motives* to our *Amendment*, than as *Acts* of his *Revenge*. Thus we find it to have been in the caſe of *Zacharie*, whoſe miraculous *Judgment* was a Token of his *Pardon*, as well as *Sin*. God indeed ſtruck him *Dumb*, but it was that ever after he might *ſpeak* ſo much the *better*, and the *Privation* of his *Language* was to *habituate* his *Faith*. Nay I dare be bold to ſay, (what yet I cannot without Aſtoniſhment at the wiſdom and goodneſs of our Creator,) that *Damnation it ſelf* was at firſt meant to *ſave* us, in as much as it is evident that *God* made *Hell*, as well for the *beſt* as the *worſt* of men; as well for the *Terror* of the *former*, as for the *Torment* of the *later*; as well to fright all men from coming *thither*, as to puniſh the Impiety of bold and deſperate *Intruders*. Much like the *merciful ſeverity* of former *Magiſtrates* here in *England*, who ſet up *Pillaries* and *Gallowſes* in publick places of the Realm, as well to keep men from *ſtealing*, as to *hang up Thieves* and *Robbers*; as well to *prevent*, as to *puniſh* wickedneſs. And what a fathomleſs *Abyſſe* of God's *compaſſion* muſt we eſteem it, to ſet his *Bridewell* before our eyes, as ſome ſay *Phalaris* did

Luk. 1. 19. 20.

τὰ κακὰ ἐν πασὶ ἀναγκαῖα. ἢ γὰρ χρείαν αὐτῶν τὰ πολλὰ ἴσχει, *Plotinus Ennead. 2. lib. 3. pag. 48.*

did his *Bull*, meerly to *compel* us to take his *Favours*? How *indulgent* a *Father* must *He* be thought, who when his Prodigal *Children* are running from him, sets a *Lyon* in their *way*, to *fright* them *back* into *his Embraces*? Nay so astonishing is the *Depth* of the *Riches* of his *Goodness*, that He converts our very *Tempter* into an Instrument of our *Good*. For when the *Devil* was such a *Dunce*, as to accelerate and further the *Death* of *Christ*, who was to dye the *Propitiation for all our sins*, and only by *Dying* to conquer *Hell*, he spent his *Malice* indeed upon our *Saviour*, but really the *mischief* was all his *Own*. So that considering how the *Death* of our blessed Saviour was at once a sure *passage* both to *His*, and *Our* Glory, It follows that when *Judas* did *kiss* his *Master*, he only *delivered* up *Christ*, but *betray'd* the *Devil*. Thus we find St. *Paul* himself making very *good use* of the *Devil's Discipline*. For as one while we have him delivering *others* up to *Satan*, and that to *this* wholesome end, That *they may learn not to Blaspheme*; so another while we meet him under the *buffeting* of *Satan* in his *own person* also, and that for *this* important end, That *he may learn not to be haughty*, or *highly minded*. And so the

τὰ συμβαίνοντα ἡμῖν ἐνεργήματα εἰς ἀγαθὰ πρόσδεξαι. *Barnab. in Epist. p. 249 Edit. Voss.*

1 Cor. 5. 4, 5.
1 Tim. 1. 20.

2 Cor. 12. 7.

Devil, in *that* case, was made *Instrumental* to his *Salvation*.

§. 4. Thus we have the words verified which were written to the Christians who dwelt at *Rome*; to wit, *That all things work together for good*, that is, *to them that love God, to them that are called according to his purpose*. *All* that befalls us by God's *Appointment*, and the *most* things that happen by God's *Permission*, are strangely turn'd to our *Advantage*, though we are many times so *stupid*, as not to be able to *apprehend* it. First the *evils* of *affliction* are *universally* made to better us; And next, by the *Wisdom* of God's *Disposal*, the *evil* of *sin*, in other men, is many times of great use to *secure* our *Innocence*. Nor have we only *heard* the obliging Method of God's Proceedings, but I think I may say we have *felt* it too. How he first of all *threatens*, that he may *not inflict*; and how he afterwards inflicts, that he may not *consume*. How he mercifully indeavours to *whip* the Sinner into a Saint; *destroying* the *Beast* in us, to *save* the *Man*. How his *Wisdom* does sometimes suffer us to be *intangl'd* with Temptations, that so his *Goodness* may *deliver* us, and *help* us *out*; And that we may be able to say

Rom. 8. 28.

with

with *David*, *Thou ô Lord of very faithfulneſs haſt cauſed us to be troubled.* That many times his *ſeverities* are *Mercies* to us, will be intelligible to *any*, who ſhall but conſult their own *experience*. I mean the experience of their *leſſer*, in prevention of *greater* Puniſhments. As the *loſs* of ſome *Chattels*, to *ſave* a *Limb*; or the *loſs* of a *Limb*, to preſerve the whole *Body*; or the *loſs* of that *Body*, to ſave the *Soul*. Now if God ſhall deprive us of *one* or *two Parts*, of all we *Have*, or of all we *Are*, when *All* of *Both* are *confiſcate* for our Treaſons committed againſt his Majeſty; ſhall we not think our ſelves bound to be *glad*, and *thankful*, that even *ſo* he hath been pleas'd to *reprieve* the *reſt*? Admit a *Friend* ſhould be *falling* from off a *Tower*, and *we* in the *ſnatching* of him *back*, ſhould put his *Arme* out of *joynt*; would he impute his *Deliverance* to our *unkindneſs*, becauſe it coſt him ſome *pain* in the purchaſe of it? And if in our violent *Career* of Sin, when we are *ruſhing* as it were *headlong* into the bottomleſs *Pit* of *Hell*, God is pleas'd to *pull* us *back* with a *ſtronger violence*, (be it by *Poverty*, or *Diſgrace*, by the Plague of *Peſtilence*, or of *Famine*, be it by any other pungent or dreadful means,) yet let us thankfully conſider, 'tis but

Pſal. 119. 75.

Qua per inſuavitatem medentur, emolumento curationis offenſam ſui excuſant. Tertul. de Pœnit. cap. 10.

to *ſnatch* us from a *Precipice*. And again let us conſider, (with as much thankfulneſs unto God as our hearts can hold,) That if Amendment is the *End* of his Threats and Terrors, Then that which *fruſtrates* his Threats, muſt needs *fulfil* them. Which I proceed to ſhew at large in my *laſt Doctrinal Propoſition*.

IIII. *Qui Pœnam per judicium deſtinavit, Idem & veniam per pœnitentiam ſpoſpondit.* Tertul. de pœnit. c. 4.

That God deſiring antecedently *the timely* Repentance *of a Sinner, and only by way of* conſecution, *the* final deſtruction *of the* Impenitent; *'tis plain his* Menaces *are* fulfilled *by their* never coming to paſs; *moſt fully* ſatisfied *and* accompliſh'd, *not when they* confound, *but* convert *a ſinner*.

§. 1. For the better *Elucidation* of what may ſeem a *dark* Point, and for the *prevention* of ſuch *objections* as may be made by thoſe men, who are either ſo *unconſidering* as *not* to *think* of Gods Methods, or ſo *unlearned* as *not* to *know* them, or ſo *prophane* as to *murmur* and *quarrel* at them; we ſhall do well to take notice of thoſe *two ſorts* of Menaces, which do occur to us in Scripture under *two* ſeveral *Notions*. Some we find under God's *Oath*, and others only under his *Word*. The *firſt* of which are *poſitive*, the ſecond *ſuppoſitive*.

positive. The *former* are purposed as *Revenges*, but the *later* only as *Remedies*. The *Menaces* under his *Oath* he does evermore *execute*; whereas Those under his *Word only* He does many times *Retract*.

§. 2. But now it being not consistent with the *simplicity* of the Almighty, that either his *Oath* or his *Retractation* should differ really from his *Will*, the Eighth Council of *Toledo* will give us the Ground of this Distinction. *Jurare Dei est, à seipso ordinata nullatenus convellere; Pœnitere vero, eadem ordinata, cum voluerit, immutare.* When God will *Execute* his Sentence, he is then said to *Swear*; And when he will *alter*, or *remit* it, he is said to *Repent*. * *God's Repentance* (saith *Tertullian*) *is nothing else, but a simple Resuming his former Purpose.* And *his Oath* (saith learned *Philo*) *is nothing else but his Word exerting it self into Effect.* So that the *Promises* and the *Threats* which are deliver'd under his *Oath*, are That *indeed* which was but *said* of the *now Antiquated Laws* of the *Medes* and *Persians*; Irreversible, and peremptorie, and *incapable of a Repeal.* I shall make them both plain by a few *Scriptural Examples.* And

Concil. Tolet. 8. cap. 2.

* *Pœnitentia Dei nihil aliud est, quã simplex conversio prioris sententiæ.* Tertul. contra Marc. lib. 1. c. 24.

* Πάντες τοῦ θεοῦ λόγοι εἶσιν ἔρκοι βεβαιούμενοι ἔργων ἀποτελέσματα. *Philo Jud. Allegor. lib. 2. pag. 75.*

§. 3. First of the *Promises* under his *Oath*, the

the Prophet *David* gives us an Inſtance in the 89 *Pſalm*, at the 34 *verſe*, where firſt he poſitively pronounceth, *My Covenant will I not break, nor alter the thing that is gon out of my lips.* And then the reaſon of it follows, *I have ſworn by my Holineſs that I will not fail David.* Another Inſtance of it we have in the 7. of *Deuteronomy*, at the 8. *verſe*, where God is ſaid to *love Iſrael more than any other Nation*, even for this very reaſon, and this alone, becauſe *he would make good the Oath which he had ſworn unto their Fathers.*

Secondly of the *Threats* which God delivers under his *Oath*, we have a very pregnant Inſtance in the 95 *Pſalm*, at the 11 *verſe*, where ſpeaking of the *Iſraelites* to whom the *Holy Land* was *promis'd*, ſaith He, *I ſware in my wrath that they ſhould not enter into my Reſt.* Nor did *one* of them enter, excepting *Caleb* and *Joſhua*, who were exempted from the Sentence, *Num.* 14. 30. Nay they *did not* enter in, though *God* had *ſworn* they *ſhould* enter. From whence ariſeth an objection, How it can *ſtand* with God's *Veracity*, to Swear they *ſhall*, and they *ſhall not*. For *Num.* 14, 23, *Surely*, ſaith God, *they ſhall not ſee the Land which I ſware unto their Fathers*; And (verſ. 30.) *Doubtleſs ye ſhall not come into the Land,*

Land, concerning which I ſware to make you dwell therein. Firſt he *ſwore* they ſhould inhabit in the Land, and yet afterwards He *ſwore* they ſhould not *ſee* it, much leſs ſhould they *enter*, or *dwell* within it. This *objection* ſeems *hard*, but yet the *Anſwer* is very *eaſie*, and may be rationally drawn from the *ſame verſe* with the *objection*. For the Promiſe was not made to the *Individuals*, but to the *Nation*; not to the *Perſons*, but *People Iſrael*. So as *both* theſe *Oaths* were moſt *inviolately* accompliſhed, the *Negative* in the *Parents*, and the *Affirmative* in their *Poſterity*. The *Negative* in the *Provokers*, and the *Affirmative* in the *Obedient*. So that the τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, does ſtill ſtand good. The *Oath* of God does ſtill imply the *Immutability of his Decree*, Heb. 6. 17. Heb. 3. 16.

§. 4. But for the *Menaces* under his *Word* only, the Caſe is different. He had much rather they ſhould be *fruſtrated*, than ſeverely *fulfil'd* upon us. And perhaps I may ſay with more propriety of ſpeaking, that to *fruſtrate* ſuch Menaces is moſt perfectly to *fulfil* them. So very ſignal is the *Indulgence* and *Love* of *God*, that he will *imitate* and *follow* his very *Creatures*. For no ſooner can it *Repent* us of the *evil* of *Sin* which

which we have *don*, but He as ſuddenly repents him of the *evil* of *puniſhment* which he *intended*. It is his own Affirmation, *Jer.* 18. 8. *If that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil which I thought to do unto them.* And again in the ſame Chapter, Jer. 18. 11. *Behold* (ſaith God) *I frame evil againſt you*, when ſtraight it follows, *Return ye every one from the evil of his way.* A fit example of this we have, 2 *Kings* 20. 1. where ſaith *Iſaiah* to *Hezekiah*, (as a Meſſage ſent from God,) *Set thy Houſe in order, for thou ſhalt dye, and not live.* And yet ſo far he is from *dying*, in the *fifi verſe* of that Chapter, that *There* we find tidings of his *Recovery*; yea and his *Leaſe* of Life *renewed* for *fifteen years* longer. Now the reaſon of it is, becauſe ſuch *Menaces* are *conditional*; And *conditio non impleta non obligat Fidem.* If it *Repents* us of our *ſins*, God Almighty is not obliged to put *ſuch* Threats in Execution, as were only denounced on a *ſuppoſal* of our *Impenitence*. Such was that *Threat* of God Almighty to *Abimelech*, (for unwittingly taking the *Wife* of *Abraham*,) *Behold thou art but a dead man.* But the meaning of it follows a little after, *If thou reſtore her not, thou ſhalt ſurely dye. Now there-*

fore

fore restore the man his Wife; for he is a Prophet, and he shall pray for thee, and thou shalt live. Gen. 20. 3, 7. And now if any shall yet object, that God did earnestly *threaten* both *Hezekiah*, and *Abimelech*, without a *Proviso*, or *Reserve*; I shall send him for an Answer to the Rule of Equity in *Quintilian*. *Quædam, etiamsi nulla legis significatione comprehensa sunt, natura tamen excipiuntur.* The very Nature of certain words, whether *promising*, or *threatning*, do so *imply* an *exception* in certain *cases* and *suppositions*, that they save the *Author* of them the care and labour of *expression*. A plain *Example* of which we have in the 7 *Chapter* of *Deuteronomy*, where God had *forbidden* his People *Israel* to have any *Traffick* or *Commerce* with the Neighbouring Nations. And yet if any of those Nations should submit to *pay Tribute*, and yield obedience to the *Precepts* which had been given down of old to the *Sons* of *Noah*, from that very Instant *Commerce* was *free*. The *Prohibition* being *silent*, where the *Cause* of it did *cease*. Nay 'tis so absolutely impossible that any *Falshood* should proceed from the *Mouth* of *Truth*, or that his words should be found *light* in the *Ballance* of the *Sanctuary*, that we shall find them holding

weight in our *humane ſcales*. For 'tis a Rule in *our* Law, *Comminationes nemini jus auferre*. And ſuch is the Goodneſs of our *Divine Legiſlator*, that though he gives us a Title to any *Rewards* which he ſhall *promiſe*, yet he denies us all claim to any *Puniſhments* which he ſhall *threaten*. The reaſon is, becauſe *Promiſes* are founded *in materia favorabili*, which is in Equity to be *ſtretch'd*; But *Menaces* on the contrary *in materia odioſa*, which by conſequence is to be *ſtreightned*. For 'twas exactly ſaid by *Ariſtotle*, That as the proper vertue of the *Intellect* is ἀγχίνοια, ſo That of the *Will* is εὐνοια. *Both* importing ſuch an *Equity* and *Equanimity* in the *Judge*, (that is to ſay,) ſuch a *propenſity* towards the *right* hand of *Favour*, as blunts and mollifies the *Edge* of a *Rigid Juſtice*. Thus it *ought* to be in *Man*; But in *God* thus it *Is*. The *Court of Heaven* hath been alwayes a kind of *Chancery*, wherein he uſeth an *Equiprudence* in his *judging* of the *Fact*, and a gracious *Equity* in his *paſſing* of the *Sentence*.

§. 5. To conclude this part of my undertaking, and to vindicate God's *Veracity* from any unworthy Imputation, in the judgments of the *beſt*, and the *worſt* of men alſo, (if they will

will but deal with *God*, as they *Themſelves* would be dealt with by *humane Laws*,) There are *three Caſes* amongſt *Civilians*, wherein all obligations (whether by *promiſes* to *Reward*, or by *Menaces* to *Puniſhment*,) do ceaſe to bind. And we ſhall find them all applyable to the *Doctrine* or *Theſis* we have in hand. Firſt I ſay they ceaſe to bind, *per Ceſſationem rationis unicæ*; to wit *Impenitence*. Next *per Caſus emergentis Repugnantiam cum voluntate*; to wit *Repentance*. Then *per comparationem alterius legis*; to wit the *law of forgiveneſs* to ſuch as ſincerely do *Repent*. If God hath *threaten'd* us with *Deſtruction* upon a ſuppoſal of our *Impenitence*, (which is the *ſole reaſon* for which he threatens,) And if our *Repentance* ſhall *interpoſe* betwixt the *Threat* and the *Execution*, (which Repentance is an *Emergency*, to which the *Will-of-God-to-puniſh* is moſt *Repugnant*,) Then by vertue of the *Promiſe* of God to men, [*That whenſoever they repent, they ſhall not fail of his Pardon*,] he cannot poſſibly be obliged to put his *Threat* in *Execution*. For whatſoever may have been ſaid to a *yet-ſinning People*, (as once to *Nineve*,) yet ſuch a People (like the *Ninevites*) may ſeaſonably *break off their ſins by Righteouſneſs*, and make it *juſt* that

the *Statute* ſhould void the *ſentence*, that is to ſay, that the *Statute* enacting *Pardon* to the *Penitent*, ſhould *void* the *ſentence* of *Deſtruction* which was but made to *unrepenting* and *deſperate* Sinners.

§. 6. Now from all that hath been ſaid of the *laſt obſervable* in the Text, it is obvious to gather this obſervation. That as the *Impenitence* of the *Jews* did work *one Miracle*, in that it *hinder'd* our bleſſed Saviour *from working Miracles* among them, which made it look like an *infeebling* even of *Him* who was *Omnipotent*; ſo *Repentance* can do a *Miracle* as great as *That*, even *change* the *purpoſe* of the *Immutable*; and when his *Arrows* are *flying* at us, can ſend them *back* into their *Quiver*. What a kind of *Almightineſs* hath the Almighty thus indowed *Repentance* with? And what *ſtratagems* does he uſe to *induce* us to it? How does he *fright* us to this *Duty*, (after the manner in which we deal with our little Children,) as well by ſlight and *empty Buggs*, as by *real Dangers*? How does he *thunder* out his *Threats*, as ſo many *gracious Equivocations*, which with a bleſſed kind of *Fraud* are meant to *beguile* us into *Obedience*? (It is indeed a *bold* Metaphor, but I borrow it from St. *Paul*, who told his *Corinthians*, that *being crafty, he caught them with guile.*) How does

Mat. 13. 58.

2 Cor. 12. 16.

he hold forth his *Comets* to a *ſinful Nation*, very much rather to *prevent*, than *preſage* his Plagues? How does he ſend out his *Thunder* before his *Bolt*? and *affright* us with his *Lightning*, that he may not *conſume* us with his *Fire*? How did he *ſcare* us very lately with *Gluts* of *Rain*, that he might not deſtroy us with *perfect Famine*? I pray contemplate on my *Text*, a little more *attently* before I leave it; and ye will find how exactly it is conformable to the *Time*. What *Beams* of *Mercy* may we *deſcry*, moſt ſweetly *breaking forth* from a *Cloud of Juſtice*? How does his *Pity* in a manner give a *Counter-check* to his *wrath*? whilſt he ſays in his *Anger*, *Thus and thus will I do*; his *Lovingkindneſs* interpoſeth, *Prepare to meet thy God* ô Iſrael. *Thus will I do*, to *deſtroy* the *Sin*; but *prepare to meet me*, to the end that I may *not deſtroy* the *ſinner*. 'Tis true we read that when *Adraſtes* had *kill'd* the *Son* of King *Cræſus*, *Cræſus* was ſo *touch'd* with that very *Murderer's Humiliation*, as at that very time to pronounce his *Pardon*. A Temper (ye will ſay) in an *Heathen Prince*, which the greateſt part of Chriſtians would *admire* ſooner than *imitate*. But how tranſcendently *greater* is the *Patience* and the *Love* of our *God* to *Us*? For although

though by *continuing* in our *Impieties*, we often *Crucify* his *Son*, he is not only *inclinable* to give a *Pardon*, or a *Reprieve*, but does *invite* and *desire* us to give him *leave* too.

§. 7. If ye will take a right *Prospect* of *both together*, (I mean the twofold transcendency both of his *Patience* and his *Love*,) hear him *speaking* unto *Israel*, and through *Israel* unto *our selves*.

See a Description of God's Artillerie, *Wisd.* 5.17,18,&c.

Your Povocations, ô Kine of *Bashan*, have fill'd my Vials full of Wrath. Behold my *Arrows* are on the *strings*, and my *Thunder-bolt* in my *hand*. I am now *riding* towards you upon the *wings* of a *whirlewind*; And as hetherto ye have found me a *quickning Light*, ye shall feel me henceforwards a *killing Fire*. But is there never a man among you who will make up the *Hedge*? who will *come before me for the Land, that I may not destroy it*? Is there never a *Moses* who will *stand* in the *Gapp*? not a *Phineas* among you to *stand up and pray*? not an *Abraham* to plead for a *Sister* of *Sodom*? nor a *Priest* to *weep out* betwixt the *Porteh* and the *Altar*? Is there never *a man of Wisdom to hear my Voice*, how long and audibly soever I have been *crying unto the City*? O come and *stop* me in my *Carier*.

Ezek. 22.30.

Mich. 6. 13.

Let

Let your *Tears disarme* me, and let your *Prayers bind* my *hands*. I *will* destroy you, But fain I *would not*. I am *All-mighty* indeed, But I am *All-mercy* too. And though ye cannot *Resist*, ye may *Prevent* me. Because *I will* do thus unto thee, prepare to meet me that I *may not*.

§. 8. Let us imagin within our selves, that God is speaking thus to *Us*, as once to *Israel*. And withal let us consider, what 'twill be *fittest* for us to *do*. If he is coming to meet *Us*, as heretofore he met *Ephraim*, like a *Leopard or a Bear that is bereaved of her Whelps*; let us go out to meet *Him*, even as *Benhadad* met *Ahab*, even with *Sackcloth* upon our *Backs*, and *with Halters about our Necks*; or else (as *Hushai* met *David*,) *with our Coats rent, and with Earth upon our Heads*. If God's *Coming* be as *silent* as a *Thief in the Night*, and withal as *violent* as a *Thief* in the *Day*; it will be infinitely better that we meet him *half-way*, than that we expect him *within* our *Dores*. It will be best for us to *meet* him, that so his *suddainness* may not *surprize* us; And 'twil be best to *prepare*, that so his *severity* may not *oppress* us. Let us not meet him so *soon*, as not first to *prepare*; nor be so *long in preparing*, as *not* to *meet* him. They are

Hos. 13. 8.

1 Kings 20. 32.

2 Sam. 15 32.

are *Both together* in my *Text*; and may they *Both* be *together* in all our *Practice*. Let us so in good Time meet our *God* with the *fruits* of ſincere *Repentance*, as that our *God* in great Mercy may be pleaſed to meet us with *Grace* and *Pardon*.

And This the God of all Mercy vouchſafe unto us, both for the *Glory* of his *Name*, and for the *worthineſs* of his *Son*. To *whom* with the *Father*, in the *Unity* of the *Spirit*, be aſcribed *the Kingdom*, *the Power*, and *the Glory*, from this day forwards forevermore.

FINIS.

THE Embaſſy of the Rod AND THE AUDIENCE WHICH IT REQUIRES.

A

SERMON PREACHED BEFORE THE KING

At *WHITE HALL*,

Upon the *Wedneſday*-Monthly Faſt, when the Peſtilence Decreaſed, but yet Continued, As did alſo the War with the *French* and *Dutch*, 1665.

THE
Embally of the Rod
AND THE
A U D I E N C E
WHICH IS REQUIRED
A
E R M O N
T
K I N G
AT
Whitehall, the 29th. of March, 1685.

MICHA 6. 9.

Hear ye the Rod, and who hath Appointed it.

§. 1. THe Text (as things ſtand) ſhould now be handl'd in ſuch a manner, as to reſpect the double quality and complexion of the Time. A Time of *Thankſgiving*, and *Faſting* too. A Time of great *Comfort*, and yet of *Mourning*. A Time which placeth us in the Confine of thoſe two Paſſions, which ſeiz'd upon the two *Maries* at the Sepulcher of our Lord; from which they are ſaid to have departed, *with Fear and great Joy*. Mat. 28. 8.

Firſt 'tis matter to us of *Joy*, that after the very ſame meaſure in which our Enemies from abroad did Increaſe upon us, our abler Enemy here at home began to be at Peace with us. And I think I may ſay without a Figure, that both the *Dutch* and the *French* have one Defeat without Fighting. For, weighing well the two

Grounds whereupon the two Nations preſum'd againſt us, The *unanimity* of our *Countrymen* corrects the *Inſolence* of the *Dutch*, and the *Abatement* of our *Peſtilence* does Plague the *French* for their *Supercherie*.

But yet 'tis matter to us of *Fear*, and of *Humiliation*, that though the Peſtilence *decreaſes*, it alſo *continues* in ſome degree; That whilſt the Rod is *removing*, 'tis alſo *hanging* over our *heads*; And though the *Furie* of the Judgment is (God be thanked) well *paſs'd*, yet the *ſenſe* of its *Threatnings* is *preſent* with us. We know the *Autumn*, many times, is a *pregnant* ſeaſon; nor can we Prophecy, *This* Month, what the *Next* may bring forth. And as the *likelihood* of a *Victory* muſt needs be very much allay'd by the *Poſſibility* of a *Defeat*; ſo muſt the *Hopes* of a *Recovery* by the great *Danger* of a *Relaps*. And ſeeing the Wiſdom of Authority hath ſtill appointed this Day (although a Day of no ſad Tidings) to be obſerv'd in all our Churches as a *Day* of Solemn *Humiliation*; let us *Rejoyce* with ſo much *Trembling* at the *Retreat* of God's Anger, as by *Prayer* and *Faſting* to ſtop the way to its *Return*. The Text which now lies before us is very fit for this Purpoſe. For

§. 2. Now

§. 2. Now it was that *God's People*, the men of *Iſrael* and of *Judah*, after their manifold obligations to *Watch*, and *Pray*, and give *Thanks*, for their Deliverance out of *Egypt*, that *Houſe of Bondage*, were moſt ſecurely taln *aſleep* in a dead *Lethargy* of *Sin*. A *ſleep* in which they lay *ſnoring* with ſuch *Indulgency* to Themſelves, that all his *ordinary Calls* were too *low* to *wake* them. But God hath *two* ſorts of *Voices* whereby to *rouze* us into *Repentance*. The *one* he utters by his *Prophets*, and the *other* by his *Rod*. And we have *Both* in *this verſe*, whereof my *Text* is the *later part*. For what we call the *Lord's Voice*, in the next words before my *Text*, The *Chaldee* paraphraſeth well by [*the voice of the Prophets of the Lord.*] And *This* was it he *firſt* us'd to the men of *Jeruſalem* and *Samaria*. Nor did he *whiſper* into the *Ear* of only here and there *one*, but extended it to the *hearts* and the *ears* of *all*. *The Lord's Voice cryeth unto the City*, that is, his *voice* by the *Prophets is lifted up like a Trumpet, to ſhew the people their Tranſgreſſions, and the Houſe of Jacob their Sins.* (Iſa. 58. 1.) But ſince the *Voice* by his *Prophets* is only heeded by very *few*, (that is to ſay, here and there by a *man of Wiſdom*,) at leaſt give ear unto the *voice*

voice which now he uttereth by his *Rod*; and look ye up unto the *hand* that hath *laid it on*. The *Chaldee* Paraphrase on the *Persons* to whom the words are directed is most remarkable. For 'tis not only, *hear ye Tribes*; as the *Septuagint* read, and the *vulgar Latine*; nor only *hear ye the Rod*; as the *Interlineary Hebrew*. But, *here ye Princes*, and *Rulers*, and *People of the Earth*. Or (as I find it translated by Learned *Grotius*) *Audite Rex*, & *Proceres*, & *Conventus*. Which I cannot better *English*, than by *King*, *Lords*, and *Commons*. Let your *Qualities* or *Conditions* be what they will, *Audite Vos Virgam*, *Hear Ye the Rod*. So that the *Voice* of the *Prophets*, (in the *beginning* of the verse,) does seem to differ just as much, from the *voice* of the *Rod*, (in the *later end*,) as the *Prophecy* from the *Judgment* which is *Prophecyed of*; or as the *Threat* from the *Sentence*, and some *degree* of *Execution*; or as the *Preaching* from the *Text* which is *Preached on*.

§. 3. *This* is therefore God's *Method* for the calling of *Sinners* unto *Repentance*. The publick *Preachers* of his *Word* do *first* give *warning*. Then the truly *wise in heart* do *fear* and *tremble* at the Word Preach'd. Yet the *foolish* and *inconside-*

considerate, (who are the *most* of Mankind) being *deaf* to that *Word*, and not *afraid* of that *Warning*. The *Rod* comes in with its *Sermon*, or *excitation* to *Repentance*, and *All* are conjured to *hearken* to it.

This (considering how the *words* are made *obscure* by an *Elipsis*, which the most *Critical Commentators* have several Methods of *filling up*) I do conceive to be the *plainest* and most *satisfactory* scope of the words in Hand. *The Lords Voice cryeth unto the City, and the man of wisdom shall see thy Name.*

Hear ye the Rod, and who hath appointed it.

§. 4. The Text in the *General*, or in the *Great*, does present us with an *Embassy* from *Heaven* to *Earth*; which being taken in the *Retail*, doth spread it self into these Particulars.

First the *Embassadour* here *employ'd*; and that is *expressed* to be the *Rod*.

Secondly the *People* to whom *directed*; And These are *imply'd* in the Pronown *Ye*. My *Israel*, my Chosen, the peculiar Lot of mine Inheritance, *Audite Vos*, *hear Ye*.

Thirdly the *Audience*, or *Attention*, which is to be given to the Embassadour; *Audite*, *Hear*.

Last

Laſt of all we have the *Potentate* from whom the Embaſſadour is *diſpatch'd*, deſcribed clearly by the *Periphraſis* of [*Him* who hath *appointed it.*]

The *firſt* and *ſecond* of theſe particulars will be beſt capable of Diſcourſe, not *ſeverally* handled, but in *conjunction.* For the cloſe Application of the *Embaſſadour* to the *People*, the *Rod* to *Iſrael*, will very ſeaſonably afford us this *Doctrinal Propoſition.*

That God Almighty is ſo far from conniving at, *or* not ſeing *Sin in his* Children, (*though the* Tempter *in theſe Times hath taught a great number of men to* flatter *themſelves into* Deſtruction *by this Opinion,*) *that he* hates, *and* will puniſh *it, much more in* Them, *than in* Thoſe *that are* Strangers, *and* Aliens *to him.*

§. 1. Which to the end I may evince in the *cleareſt Method* that I can uſe, I ſhall firſt of all obſerve out of *Aulus Gellius*, (what He himſelf does obſerve out of *Plato*'s *Gorgias*,) That there are *three* diſtinct *ends* for which Offenders are to be puniſh'd. Whereof the *firſt* is εἰς σωφρονισμὸν, for the *Amendment* of *Offenders.* The *ſecond* εἰς παραδειγμα, for the *Benefit* of ſuch as are *Lookers-on.* The *third* εἰς τιμωρίαν, for the Party's *Satiſfaction*

Aul. Gell. l. 6. c. 14. p. 224.

faction who is *Offended*. And if we look on all *Three*, as they are applicable to *God*, in his laying on of *ſtripes* on the *ſons of Men*; whether the *End* of his Inflictions is to *redeem us from our Iniquities*, or to *fright Lookers-on* from daring to do as we have don, or to make ſome *Amends* to his *injur'd Goodneſs*; we ſhall find him ever *Juſt*, after the meaſure that he is *Merciful*. And as he is *kinder* by much to the *little Flock*, which he hath tenderly Pent up in his rich *Incloſure*, than to the *numerous Herd* which are turn'd out into the *Common*, ſo is he *rigider* to the *Sheep* that rudely *break out* of the *Fold*, than to the *Swine* or the *Goats* that were *never in* it. For the better evidencing of which, let us conſider his *Rod of Juſtice* with its *three final Cauſes*, and mark how fitly it tends to *each*.

§. 2. Firſt I ſay the *Rod* of God is ἰατρεῖα τῆς ψυχῆς (as *Plutarch* calls it,) the *Med'cin*, or *means* of *Cure*, unto the *Souls* of ſuch men as are *ſick* of *Sin*. *So much* the Med'cin, that *Plato* will allow it *no other end*; and *Lucius Seneca* looks upon it, as a Thing that can be uſeful for *nothing elſe*. *Nemo prudens punit, quia peccatur, ſed ne peccetur.* We are not puniſhed (ſaith he) becauſe we have *already* ſin'd, but only to the

Seneca de Irâ. l.1. c.16. p. 406.

end we may sin *no more*. And his *Reason* is as *plausible* as the *matter* will *bear*. *Revocari præterita non possunt, futura prohibentur*. Whatsoever is *past*, is past all *Remedy*; And an *evil* of *Sin* already *don*, no *evil* of *Punishment* can have the power to *undo*. But what is *future*, and yet *to come*, may be anticipated *at present*; and though we cannot *retrive yesterday*, we may wisely provide against the *morrow*. Nay the *sharpest* of *Remedies* is so *desirable*, where *continuance* in *Sin* is the *Disease*, that when the *Patient* cannot be *cur'd*, 'tis a kind of a *Favour*, to *cut him off*. *Interdum ut pereant, interest pereuntium*. Even *Destruction it self* is many times very *Medicinal*. And many *thousands* had been *undon*, if they had *not perish'd*. Sure I am that St. *Paul* was of this opinion, when *he deliver'd men up to Satan for the Destruction of the Flesh, that their Spirits might be saved in the Day of the Lord Jesus*. And reflecting upon the *words* which were spoken by *Christ* of his own *Betrayer*, *Good it were for that man that he had never been born*; we may infer, with good *Logick*, It had been *good* for that man, to have *liv'd* very *little beyond* his *Birth*. For when the *Devil* shall give a *Visit* to such an *Impenitent* on his *Death-bed*, his *wish* will unavoidably

ἀπολώλεκας με τὴν ἥδιστον ἀφελόμενος θανάτων. *Heliodor. lib.* 1.

1 Cor. 5. 5.

Mar. 14. 21.

ψυχῇ μὲν σωζούσῃ τὸ καθαρὸν ἀστῆς, οὐκ ὁ θάνατος ἂν νέῃ κακὸν αὐτῇ, ἀλλ' ἡ ζώη. *Plotinus Enn.* 1. *l.* 7. *p.* 62.

voidably be *one* of these *two*, That he had *led* his *life better*, or *sooner dyed*. So *clear* a Truth as *this* is the very *Heathens* could discern by the *light* of *Nature*. Not *Plotinus* only the *Platonist*, but *Alexis* the *Comœdian*.

Alexis in μανδραγορ.

Τὸ μὴ γενέσθαι μὲν κράτιστον ἐστ' ἀεί,
Ἐπὰν γένηται, ὡς τάχιστ' ἔχειν τέλος.

That is, the *first* Degree of Happiness, is not *at all to receive* a life; And the *next*, is to *leave* it *early*.

§. 3. To make my meaning more plain by a familiar Illustration; Admit the *Arm* or the *Legg* of any mans body is *gangren'd*, we do not say it is the *Cruelty*, but the *Skill* of the *Chirurgeon* to *cut it off*. And if the *Patient* being angry shall *expostulate* with the Artist in such a Case, or demand by what *Authority* he does such things, St. *Chrysostom* tells him he may Answer, ἡ τέχνη ᾧ βέλτιστε, καὶ ἡ νόσος ἡ σή. *Dost thou ask me, honest friend, why I cut thee off a Limb?* That which gave me this Authority *was my Art, and thy Disease*. My *Art* inform'd me 'twas to be *don*, and thy *Disease* bid me *do* it.

Crysost. ad 2. Cor. 7. 13.

Cuncta prius tentanda, sed immedicabile vulnus Ense recidendum est, ne pars sincera trahatur.

Crudelem Medicum Intemperans Æger facit.

And then conſidering how much the *Soul* is more preferable to the *Body*, than the *Body* can be to *a ſingle Member*, I cannot chooſe but aſſent to that Platonick Aphoriſm in *Apuleius*, *Gravius & acerbius eſt omni ſupplicio, ſi noxio impunitas deferatur*; *that to the wicked, in this world, the greateſt Puniſhment is Impunity.* For *Remedy* being by *Nature* very much better than *Diſeaſe*, and ſo a *deſperate* Remedy than a *deſperate* Diſeaſe, it muſt neceſſarily follow, that to a *ſinner* who is *Incorrigible*, *Death* it ſelf becomes a *Curteſy*. The reaſon is, becauſe it renders him *leſs unhappy*, than he would otherwiſe have been. For that even in *Hell* there is *Room* for *Curteſy*, is juſt as clear as that the *greater* infer's the *leſſer Damnation*, Mat. 23. 14. And as *one Star differs from another Star in Glory*; ſo in the Territories of Darkneſs, we are told of a *difference* between the *Sodomites* and the *Jews*, Mat. 11. 23, 24. and ſo we read of *great difference* between the puniſhments inflicted on ſeveral Servants; *ſome* whereof ſhall be beaten with *many* ſtripes, and *ſome* in compariſon with but a *few*. *Luk.* 12. 48. Now they who know what it is, for *the unjuſt to be reſerv'd unto the Day of Judgment to be puniſhed*, (2 *Pet.* 2, 9,) will ſoon confeſs

Apul. de Philoſ. l.3. p.48. 49.

Si nequitia miſeros facit, miſerior ſit neceſſe eſt diuturnior nequã, quos infeliciſſimos eſſe judicarem, ſi non eorum malitiam ſaltem mors extrema finiret. Boeth. de Conſ. Philoſ. l. 4. p. 150

Mali cùm Supplicio carent, ineſt iis aliquid alterius mali, ipſa Impunitas. --Multo igitur infeliciores ſunt Improbi injuſtâ impunitate donati, quàm juſtâ ultione puniti. Id. ib. p. 152.

feſs it to be a *Truth* which is aſſerted by *Boetius*, (however an *Infidel* may be ſo *dull* as to believe it a *Contradiction*,) That *wicked men are Then plagu'd with the more grievous kinds of puniſhment, when they are thought by ſtanders-by to eſcape unpuniſh'd.* And clear it is that That Tradition of *the wandring Cartophilus*, who had been *Janitor* (ſaith *Cluver*) to *Pontius Pilate*, (whether *Truth*, or *Fiction*,) does ſhew a good part of Chriſtendom to have been ſtrongly of this Opinion. For it ſeems they could not invent a ſeverer Puniſhment to the *Jew*, for his having *contumelioufly ſtruck* our Saviour, as he was going from *Pilate's Houſe* unto the *Place of Execution*, than that our *Saviour* ſhould *condemn* him to an *Immortality* upon *Earth*; to wander up and down in ſeveral parts of this world, *heaping up wrath againſt the day of wrath*, and *then* only to *fall*, when all the world muſt *riſe* again. And if 'tis ſo in good earneſt, as it hath hetherto been contended, That previous *Puniſhments* are conducing to the *Amendment* of a Sinner, and conducing in ſuch a meaſure, that even *Deſtruction* is for his *Intereſt*, when *paſt* Amendment; ſure God will not withhold it from the *unworthieſt Subjects* of his Dominion, much *leſs* from

Cui ſententiæ conſequens eſt, ut tum demum gravioribus ſuppliciis urgeantur, cùm impuniti, eſſe creduntur. Id. ib. p. 153.

Cluverius in Rudolpho Secundo ad an. 1600. *p.* 759. 760.

from *Them* who are the *Children* of his *Houſhold*. If *Pharaoh* the *Drudge* be once admitted under his Cure, ſure *Joſeph the Darling* ſhall much *more* be ſo. For the *firſt* and *chiefeſt end* of our being *ſo judged* as to be *chaſten'd in* the world, is ἵνα μὴ κατακριθῶμεν, that we may not *ſo* be *judged* as to be *damned with* the world. 1 *Cor.* 11. 32. And therefore ye that pretend to be *none* of *their number*, who by being *uncorrected* are known to be *Baſtards* rather than *Sons*, (Heb. 12, 8,) *Audite Vos Virgam*, *Hear Ye the Rod*.

§. 4. The *Second End* of Puniſhment is εἰς παράδειγμα, for the *Benefit* of ſuch as are *Lookers-on*. And it tends to their Benefit in *two reſpects*. Firſt by *removing* an *Example* of *Sin*, which might otherwiſe make them *worſe*, and next by *ſhewing* one of *Puniſhment*, which hath an Aptitude at leaſt to make them *better*.

§. 5. For the firſt of theſe two there is very great Reaſon. Becauſe your *Exemplary* Sinners are ſuch a *publick* ſort of Miſchiefs, ſuch *Epidemical* Diſeaſes, that *Seneca* looks upon them as on *Venemous Beaſts*, and profeſſeth he would deſtroy them with the ſame temper of mind, where-

Seneca de Ira, lib. 2.

wherewith he would *chop off a Vipers Head*; leſt by permitting them to *live*, and to fill the *aire* with their *poiſon*, they ſhould happen to be *contagious* to all that *neighbour* within their *ſtentch*. So that *Seneca* (it ſeems) was a kind of a *Zelot*, though not a *Jew*; and *ſpake* at the rate at which *Phineas acted*; who finding *Zimri* and *Cosbi* in their openfac'd Villany, *diſpach'd* them *both* in as great haſt, as a man would have us'd to a *couple* of *Serpents*. And indeed he had reaſon for what he did. For as the *rational* kind of *Viper* is more *malignant* than any other, ſo of *that ſort* too the moſt *deſtructive* is the *religious*; (ſuch I mean as are *reckoned* ſuch, by their putting on *Godlineſs* for a *Diſguiſe*.) There are no ſuch *falſe fires* for the leading of Paſſengers *out* of their *way*, as the reputed *People of God* when they once turn *ſtraglers*. For as their *good* Converſation is the *Decoy* of *Heaven*, and brings in *Proſelites* to *God*; ſo their *ſcandalous* example is the *Pandar* to *Hell*, and makes *Clients* for the *Devil*. If the *People* of *God* refuſe the *Love of the Truth*, how ſhall the *Heathens* then embrace it, to whom it is but *ſeldom*, if *ſometimes* offer'd? If *Judah* her ſelf become an *Harlot*, *Babylon* is *confirmed* in all her *Whoredoms*. And

2 Theſ. 2. 10.

if

if *Iſrael* worſhip a *Calf*, how ſhall *Egypt* not be *Idolatrous?* when there ariſeth a *Diſpute* betwixt the *Jews* and the *Gentiles*, (as once betwixt *Elijah*, and the *Prophets* of *Baal*,) whoſe God is the *trueſt*, and ſo the *fiteſt* to be *adored*; The *Jews* have need to prove *Theirs*, as well by the *Sanctity* of their *Lives*, as by the *ſtrangeneſs* of their *Miracles*. Elſe the *Gentiles* will conclude them, not to have the *truer Prophets*, but the *skilfuller Magicians*. And all their *ſignes* which are drawn from *Heaven*, will paſs but for *Sorcery* fetch't up from *Hell*. *David* laid ſo great a *ſtreſs* upon this one conſideration, that when an *evil Example* was ſhewn in *Iſrael*, it was his *firſt* and *greateſt* Care to have the matter kept *ſecret* from thoſe *without*, 2 Sam. 1. 20. knowing well that the *Example* of a *ſcandalous Iſrael*, would ſoon redound to the *diſcredit* of Him that had *owned* them for his *People*; And that it is the uſual Cuſtome of the *giddily-unjuſt* and *cenſorious world*, to paſs their Judgment upon the *Maſter*, by the *Behaviour* of his *Servants*; to make an eſtimate of the *Father*, by the *Breeding* of his *Children*; and ſo to meaſure the *God* too, by the *practice* of his *Votaries*.

1 Kings 18. 21. &c.

Æſtimari de' Cultoribus ſuis poteſt ille qui colitur. Quomodo enim bonus Magiſter eſt, cujus tam malos videmus eſſe Diſcipulos? Salvian. de Gubern. Dei. l. 4.

Deut. 7. 6.

§. 6. Now

§. 6. Now ſince *Experience* it ſelf, as well as *Scripture*, doth ſerve to prove it a *diſgrace* to the *Truth* of *God*, for the *Profeſſors* of the Truth *to hold the Truth in unrighteouſneſs*; Can we imagine it to be *likely*, that God will *harden* the Pagans Hearts by the proſperous example of *Iſraels Sin?* no, he will *mollifie* them rather by the publick Example of their *Correction*, (which is the *ſecond* of thoſe *Reſpects*, in which the puniſhment of Offenders is for the *Benefit* of ſuch as are *lookers on.*) So he once tells them by the Prophet *Ezekiel*, (*chap.* 5. *verſ.* 7. & 8.) *That he will puniſh them in the ſight of all the Nations round about.* Nay ſo he tells them in *one Chapter* no leſs than 4 *or* 5 *times*, (it is the 39. of the ſame *Ezekiel*,) *I will not let them pollute my Name any more, and the Heathen ſhall know that I am the Lord.* (*ver.* 7, 21, 24,) And again, (*ver.* 26, 27, 28,) *They ſhall bear their ſhame, and be led into Captivity among the Heathen, that God may be ſanctified in them in the ſight of many Nations.* And why is all this, but that their *Sufferings* for ſin may be as *Exemplary* and *publick*, as their *Sins* for which they *ſuffer?* God will be very far from giving a *juſt occaſion*, of his being *ill thought of* amongſt the *Heathen*; They ſhall be far from

finding *Him* to be a *Sanctuary* for *ſinners*, remaining *ſuch*. When *Iſrael* will not *hear*, they ſhall *feel* his *Rod*; and the *Rod* ſhall be ſo *laid on*, that even *Edom* and *Philiſtia* ſhall hear its *Voice*. And the *Voice* of this *Rod* ſhall be like
Zack. 11. 2. that of the Prophet *Zachary*. *Howl Firr Tree, for the Cedar is faln; howl ô ye Oaks of Baſhan, for the Foreſt of Vintage is cut down.* The *Voice* of this *Rod* ſhall be heard in *Babylon*; and it ſhall make the ſame *Inference*, which St. *Peter* did
1 Pet. 4. 17. when he was *there*. *If Judgment begin at the Houſe of God, what ſhall their end be who are not obedient unto the Goſpel?* I will ſhut up this point with that of *Salvian*. *Deus partim gladio, partim exemplo corrigit, ut omnibus ſimul & coercendo cenſuram & indulgendo pietatem probaret.* God does partly puniſh by *ſtripes*, and partly by *Example*, (that is, partly by the *ſtroke*, and partly by the *voice* of his Fatherly Rod,) that at once he may teſtify to the world, as well his *Juſtice*, by the *one*; as by the *other*, his *Longanimity*. This is ſaid by God in Scripture to be
Deut. 17. 13. a great end of Puniſhment, *That all the People may hear, and fear, and do no more preſumptuouſly.* And therefore Ye that have been hetherto the greateſt *ſtrangers* to *Affliction*, by the *Injoyments*

of

of your *Peace* in a Time of *War*, and of abundance of *Plenty* in Times of *want*, and now of *bodily health* in a Time of *sickness*; who seem to look as *unconcern'dly* on the *miseries* of your *Brethren*, as if yourselves had an *exemption* from *all Adversity*, and were seated above the *level* of all *God's Arrows*; *Audite Vos Virgam, hear YE the Rod.*

§. 7. The *Third End* of Punishment is εἰς ἐκδίκησιν, *for Revenge*; that is, (as *Aristotle* interprets it) to repair the *honour*, and to satisfie the *Justice* of that *Authority*, which the *Transgressions* of a Sinner appear so highly to have *offended*. And in *this* respect also, as God is *just* to *all* in *general*, so to his *People* in *particular* he is *severest*. He is very *much* offended with the *Adulteries* of the *Harlot*, but *more* with the *Whoredoms* of an *obliged Spouse*. If the *Doves* which have an *house* on purpose erected for their *Reception*, shall fly away from that House, to be *Birds of Prey*, they deserve by so much a *greater* punishment, than *Crowes* and *Harpies*, by how much the *more* they were *cared for*, and with a more *peculiar Providence*. So by the same proportion of Justice, God will much sooner

τοῦ ποιοῦντος ἕνεκα, ἵνα ἀποπληρωθῇ. *Arist. Rhet. l. 1. c. 10.*

ſcourge the *Flocks* of *Joſeph* for their wandrings, than the *Kine* of *Baſhan*, becauſe there is much a *richer feeding* in the *Plains* of *Jordan*, than on the *Mountains* of *Samaria*. Now he *whips* them with *Babylon*, *That* * *Rod of his Anger*. Anon he *beats* them with *Ægypt*, *That* * *Staff of his Indignation*. And if That will not ſerve, he *hews* them *down* at laſt with *Rome*, which we may call (by *good Analoge*) the *Axe* or *Hatchet* of *his Fury*.

Iſa. 10. 5.

§. 8. And if now after the *Jews*, the *People* of *God* under the *Law*, we reflect upon *our ſelves*, who are his *People* under the *Goſpel*, obſerving *whether* we have been falling, as well as *from whence*, (from the moſt *Chriſtian*, the moſt *Reform'd*, and the moſt *Diſciplin'd* ſort of People, to the moſt *barbarous*, the moſt *profane*, and I wiſh I may not ſay, the moſt *diſorder'd* in all the world,) we ſhall find this difference betwixt the *Heathens* and *our ſelves*, That *They* indeed are a *diſeas'd* People, but *we* commonly a *relaps't* one. *They* indeed do *diſavow* the Lord Jeſus in their *words*, But *we deny* him in our *works*. *They* indeed do *not receive* the Love of the Truth, But *we refuſe* it. *They* indeed are

Errone-

Erroneous in a very deep meaſure, but (which is infinitely worſe) how *many* amongſt *Us* are grown *Heretical?* In ſo much that whilſt *They* do only want a *Phyſician*, the *generality* of *us* do ſtand in need of an *Executioner*. And now, to compare our ſelves with *ſome* of our *Fellow-Chriſtians*, (thoſe I mean in the *Church of Rome*,) whilſt *their* Church is called the *Whore of Babylon*, do not they call *ours* the *Whore of Babel*, though not with any *Truth*, yet with ſome *Plauſibility?* there being a *Babel* in our *Nation*, though not in our *Church?* and many parts of this Nation being become ſo much the *fouler*, (I will not ſay *for having been*, but) ſince the time of her *being ſwept*, that for *one Devil* of *Popery* She hath been *diſpoſſeſſed of*, She may be thought (by the *Care* of *Rome*) to have given *entrance* unto *ſeven*. It is therefore (as it proves) our unhappy Priviledge of having once drawn *neerer*, not only to the *Mercy*, but to the *Holineſs* of God, than *other Nations*, that God is the *readier* now in *Juſtice* to ſtand the *farther off from us*. And if by a ſeaſonable *Repentance*, we do not recover our *firſt Approaches*, 'twill be as tolerable for *Rome* in the laſt great Day, as for *Us* of *this Nation*. And ſo (on a Parallel ſuppoſition)

ſition) it will be ſomewhat more tolerable for *Jeruſalem*, than for *Rome*; for *Ægypt*, than for *Jeruſalem*; for *Babylon*, than for *Ægypt*; for *Scythia*, than for *Babylon*; and for the wild *Salvages*, than for them *all*.

§.9. Ye will conſent the more readily to what I ſay, by conſidering thoſe words of our bleſſed Saviour, *Luk.*10.15. *And thou Capernaum which art exalted to Heaven, ſhalt be thruſt down to Hell.* Therefore *to Hell*, becauſe *from Heaven*. For the *higher* any one is, by ſo much *greater* muſt be his *Fall*. When the *Eagle* in the Apologue caught up the *Shell-Fiſh* into the *Clouds*, it was to *break* it the more *infallibly* by letting it fall upon the Stones. And though indeed the God of Heaven never takes any into his favour, to the end he may give them the *greater Fall*; yet when ſuch will *needs fall* from their higheſt Station, they muſt needs be the *unliklier* to *riſe again*. They being ſo *broken* by their *Fall* from ſo *high* a *Pitch*, that hardly any thing can *joynt* them, or *make them whole*. For, in our Saviour's own phraſe, *They will be grinded to Powder*. And 'tis obvious to infer from thoſe other words of Chriſt, *Sin no more, leaſt a worſe thing come*

Heb.6.4,5,6.

Mat. 21. 44.

unto

unto thee, (Joh. 5, 14.) That God will puniſh Maleſactors, as well in regard of the *Benefits* they have *received,* as for the *Sins* they have *committed.* And therefore ye that make it your Boaſt, That ye are *Members of a Chriſtian Reformed Church,* not the *Children of Hagar, which is Mount Sinai, and which gendreth to Bondage,* but *of Jeruſalem which is above,* and therefore *Children of the Promiſe,* whereby ye have the priviledge to call *him Father,* who by *Them* that are *without,* is to be look't upon only as a *Creator,* and a *Judge;* And by your being *more obliged* than other men, are grown by ſo much the *more accountable; Audite Vos Virgam, Hear Ye the Rod.*

confer John 5, 14. *cum* 2 Pet. 2. 20, 21.

Gal. 4. 24, 25, 26.

§. 10. But (Lord) how *many* have we known, in theſe laſt and worſt times, who (like *Hiel* the *Bethelite* in the *Building* of *Jericho*) have laid the *Foundation* of their Greatneſs in their *Firſt-born,* and ſet up its *Gates* in their *younger Children,* and yet have been *deaf* as any *Adders,* to the *Voice* of God's *Rod* in ſo clear a Caſe? Unto how *many* of our *new Builders,* who have *cemented* their *Walls* with the *price* of *Bloud,* and *have ſet their Neſt on high,* (with a preſumption to be *deliver'd* from the *Power of Evil,*) hath the

1 King. 16. *ult.*

the well-inſtructed *Stone cry'd out of the Wall*, and the *Beam out of the Timber made anſwer to it*, who yet have *ſtop't* their *Eyes* and *Ears* againſt the *Meſſages* of the *Rod* that hath ſpoken to them? *I hearkened and heard*, (ſaid God heretofore of his People *Iſrael*,) *but no man repented him of his wickedneſs, ſaying, what have I don?* Jer. 8. 6. *every one turned to his Courſe, as the horſe ruſheth into the Battle.* And we do commonly ſo *reſemble* that ſenſeleſs People, (as to the *Calouſneſs* of our *hearts*, and *inconſideratneſs* of *mind*,) that whenſoever God diſpatches any *Embaſſadour* of his *Diſpleaſure*, although he ſpeaks ſo loud, that it is *hard not to hear* him, yet we commonly care ſo little, as that we ſeldom or never give *ear* unto him. Or if perhaps we are *attentive* to the *Voice* of Gods Rod, yet we are *deaf* to the *Meſſage* on which it *comes*. Whereas the *Audience* and *Attention* which God requires, is rather meant of the *ſecond*, than of the *firſt* of theſe two. We are not to *hearken* how it *ſounds* only, but to *conſider* what it *ſays* too. Every *laſh* of Gods *Rod* ſhould make us *reflect* upon a *ſin*. And as *Joſeph's falſe Brethren*, when they were brought into *Diſtreſs*, did ſtraight *reflect* on that *Diſtreſs* into which they had brought their

Brother

Brother Joseph; so if at any time we are groaning under the Miseries of a *War*, we should examine how many ways we *abus'd* our *Peace*. If at any time we are brought into some great Degree of *Penurie*, we should consider if we have not *abus'd* our *Plenty*. And if at any time (as of late) we fall into Times of general *sickness*, we should reflect on those Sins which have been the great *Abuses*, and so the *Forfeitures* of our *health*. Might I ground a conjecture touching the *Message* or the *Cause* of our present *Rod*, from the words of three Prophets, [a] *Habakkuk*, [b] *Naum*, and [d] *Ezekiel*, I should be prompted to consider, how many *Houses* in the late Times have been *built with Blood*. And *Blood* we know hath a *Voice*; yea, and *such* a Voice too, as [e] *cries* to *Heaven* for *Revenge*. And being the *loudest* of *Cryers*, 'tis soonest *heard*. But yet *the lover of Souls*, who is a *God ready to Pardon*, in the midst of his *Judgments* remembreth *Mercy*. From whence it is, *the Lords Voice does cry aloud unto the City*, that the *Voice* of the *City* may *cry as loud unto the Lord*; and that the *Voice* of mens *Tears* may even *drown* that of *Blood*, as the *louder Stentor*. Certainly nothing but *Repentance* will be able to *cry* up those hovering Judgments, which our National

Gen. 42. 21.

a 2, 12.
b 3, 1.
d 24, 9.
e Gen. 4. 10.

tional Sins have been *calling down*. Nor can any *other Repentance* cry *louder* unto God than our *Sins* have don, but that which brings forth Amendment, and change of life. And this does lead me to the *Audience* which God would have given to his *Embaſſadour*, the third particular in the *Diviſion*, and next in order to be conſider'd.

Audite Virgam,
HEAR ye the Rod.

§. 1. Hear the *ſound* of God's Rod, and hear the *ſenſe*, or *ſignification*. For as the *Voice* of his Rod is *double*, to wit the *laſhing of the Aire*, and the *beating upon our ſhoulders*; the former, when he *threatens*, and *only threatens* to inflict it, the later, when he *proceeds* to put his *Threats* into *Execution*; ſo the *Meſſage* which it brings us is *double* too; for 'tis *expoſtulatory* in part, as when it *chides* us for our *Sins*; and in part it is *exhortatory*, as when it *preſſes* us to *Repentance*. Such is the admirable contrivance and diſpoſition of Gods Inflictions, that they commonly ſpeak his *Mercy* at the ſame inſtant with his *Juſtice*. As if it were not ſufficient that his *Ballance* is equal, and that he puts *Puniſhment* into *one Scale*, as we *Offences* into the *other*;

He

He makes the *Puniſhment* many times to have ſuch a *ſimilitude* with the *Sin*, as that the Patient may ſee his *Malady* in the Nature of the *Means* which are meant for *Cure*. Thus in that famous Controverſy 'twixt *God* and *Sodom*, we may obſerve an *Analoge* as well of *Likeneſs*, as of *Proportion*; for beſides that his *Judgment* was juſt as *general* as their *Sin*, and only a *Lot* exempted from the *one*, who only was guiltleſs of the *other*; they were *appoſitely* burnt with *Fire* of *Brimſtone*, as before they had been with the *Fire* of *Luſt*. And as their *Luſt* was *contrenatural*, although from *Hell*; ſo likewiſe was their *Fire*, becauſe from *Heaven*. Thus when *Corah* and his *Confederates* (the very *firſt Levellers* we ever read of) had widely open'd *Their* Mouths againſt *Moſes* and *Aaron*, ſtraight the *Earth*, by way of *Talio*, open'd *hers* againſt *Them*. No ſooner were their *Throats* become *open Sepulchers* for the Burying of their *King* and their *Prieſt alive*, but ſtraight it follows in the Text, that *they were ſwallowed up quick*. And thus as *Joſephs* cruel *Brethren* would not hearken to *His* Requeſt, *when he beſought them in the anguiſh* and in the bitterneſs *of his Soul*; ſo for three dayes together *He* would not hearken unto

παθήματα, μαθήματα.

Gen. 42. 21. verſ. 17.

Theirs, when in the bitterneſs of their Souls they had ſought it of him. And ſo, as *Dives* denyed *Lazarus* a *Crum of bread* to *ſtay* his *hunger*, he was denyed by the ſame *Lazarus* a *drop* of *water* to *cool* his *Toung*. But we need not go further to find out Inſtances of the *Harmony*, betwixt the *Puniſhment* of *Sin*, and the *Sin it ſelf*, than to the *words* of the *Commiſſion* with which the *Rod* was here ſent to the men of *Iſrael*. *The Lords voice cryeth unto the City*. And firſt it crys for Attention, *hear Ye the Rod*. Next it *cryes* as an *Herauld*, that is, it *Proclaims* the *Sin* and *Puniſhment* of the People. *Are there yet the Treaſures of wickedneſs, and the ſcant meaſure that is abominable?* There's their *Sin*. Then follows the *Puniſhment*, (verſ. 14.) *Thou ſhalt eat, but not be ſatisfied*. Again the *Rod* of God ſaith, (verſ. 12.) *The rich men thereof are full of Violence*. Whereupon it denounceth, (verſ. 15.) *Thou ſhalt ſow, but thou ſhalt not reap; thou ſhalt tread the Olives, but not anoint thy ſelf with Oyle*. Nor is there any thing more equal, than that wicked men ſhould *ſuffer* the hainous things that they have *don*; that the *covetous Oppreſſor* ſhould be Plagu'd with *Penurie*; and that They who have grinded the very *faces* of the

poor,

poor, ſhould *finally be famiſh't for want of Bread.*

§. 2. But let us divert our thoughts a while, from the Times of the Text to theſe we live in. For God hath ſent ſuch an *Embaſſadour* unto *Us* of *this Nation*, as heretofore to the *People Iſrael*. And it is now a great while, ſince *our Guilts have riſen up into a Rod of wickedneſs*. I mean the *Rod* of Gods *Anger*, by which our *wickedneſs* is *corrected*. It being more than twenty years, (and with but little Reſpiration) ſince his *Rod* has been *ſpeaking* to us in *ſeveral Dialects* of *ſeverity*. Firſt of all it ſpake to us by *Drums*, and *Trumpets*, and by as many wide *Mouths*, as the *Sword* had made *wounds* in our *Engliſh* Nation; by *lying Prophets* in the *Church*, by *proſperous Rebels* in the *State*, by loſs of *honour*, and of *Religion*, by *Sacriledge*, and *Regicide*, and other execrable effects of a *Civil War*. From which we have not yet injoy'd more than a five years *Reſpiration*, when our *Unthankfulneſs* for *That* hath betrayed us to a *greater* and *ſadder* Judgment. For ſo notable is the difference betwixt our *War* heretofore, and our *Peſtilence* of late, That the *former* might be called a *Rod* of *Chaſtiſement*, whereas the *later* began to look like *a Beeſom* of *Deſtruction*. That *Corrected* Ezeck. 7. 11.

rected our Nation, but this did threaten to *sweep it away*. In a very *long War* there may be very *few Battles*; But the *Pestilence* is an Enemy so very *skilful to destroy*, as that it makes both a *nightly* and *daily Slaughter*. It hath slain many *more Thousands* within the compass of a few *months*, than our *War* was found to do in as *many years*. Just so it was with the famous *Pestilence* in *Thucydides*. More *Athenians* were taken off by that *invisible Arrow* in a *few dayes*, than by all the great *Armies* of the *Peloponnesians* in diverse *years*. *Invisible* I call it, because it *walketh in Darkness*, and even at that very time when it *destroys at noon Day*. (*Psal.* 91, 6.) And 'tis fitly call'd an* *Arrow*, as well for the *swiftness*, as *sharpness* of it. For how *swiftly* did it *fly* (in *Thucydides* his Time) from *Ethiopia* into *Egypt*, from thence to *Libya*, from thence to *Persia*, from thence to *Athens*? And how like an *Arrow* did it fly, (to give an Instance in our own,) as from *Amsterdam* to *London*, so presently from thence into *divers Countries*? Nor did the *swiftness* of this *Arrow* exceed the *sharpness* of it at *Athens*. Where having *kill'd* up the *Physicians*, it bred a *general neglect* of all *Indeavours* of Recovery. It made them *weary* of their *Devo-*

Thucyd. l.2. p.129. ad p. 134.

ἤρξατο δὲ τὸ μὲν πρῶτον ἐξ αἰθιοπίας, &c. *Ib. p.* 129.

* Psal. 91. 5.

αὐτοὶ ἰατροὶ μάλιστα ἔθνησκον — οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία. πάντα ἀνωφελῆ ἦν. τελευτῶντές τε αὐτῶν ἀπέστησαν, ὑπὸ τοῦ κακοῦ νικώμενοι. *ib. p.* 129.

Devotions, which at first they had imploy'd as the *means* of *Cure*. And, *pushed* on by their *Impatience*, to a * *contempt* of things *Sacred*, as well as *secular*, they grew *elaborately Voluptuous* in the *injoying* the goods they had, because they knew not how *soon* they might *loose* or *leave* them. None would *enter* on any work, as looking to *dye* ere they could *end* it. Nor did they *fear* any *Breach* of *Law*, as not believing they could *live* to be *punish't* for it. Again this *Arrow* is so *noysome*, as well as *sharp*, (and therefore fitly call'd by *David the noysome Pestilence*, Psal. 91, 3,) that it does many times *kill* with the *Breath of life*. Nay (which is much *worse* than *killing*,) it makes a man to be *forsaken* by the *Wife of his Bosom*, and even *abhor'd by his inward friends*; as *Job* acquaints us with the *Acme* of all his *sufferings*. *Zosimus* tells us of a *Pest* in the Time of the Emperour * *Gallienus*, which was so very much *more fierce* than the *fiercest War*, that all they suffer'd from their Enemies was *light* and *moderate* in comparison. Nay he tells us of a *Pest* in the Time of *Gallus*, (and in the *Northern* parts of the *Roman* Empire,) which coming presently after a *War*, λελυμηκὸς ἀνθρώπινον γένος διόλυτο, *destroy'd the whole of Mankind which the*

ἐκ ἴσχυλε ἴ, τὰ γίνεσθαι, ἐς ὀλιγωρίαν ἐτρέπετο, ἢ ἐφ' ἑαυτῶν ἢ ὅπως ὁμοίως. *Ib. p.* 132, 133.

ὅτι ταχέως τὰς ἐπιμελείας ἢ πρὸς τὸ τηρεῖν ἀξίαν ποιοῦσι, ἐφ' ἡμέρᾳ τὰ τε σώματα ἢ τὰ χρήματα ὁμοίως ἡγούμενοι. *Ib. p.* 133.

Job 19. 17, 19.

* Λοιμὸς δὲ βελτίους τῶν πόλεμον, οἵ ὅτε περίεσιν ὑπὸ παντὸς τοῦ κακοῦ ἐφ' ἑαυτοῖς, τὰς μὴ δεῖ τῶν βαρβάρων συμφορὰς μετρίως ἐφέροντες. *Zosim. Hist. l.* 1. *p.* 21.

οὐκ ἧττον δὲ τοῦ πανταχόθεν ἐπιβρίσαντος πολέμου καὶ ὁ λοιμὸς πέλεσί τε καὶ κώμαις ἐπιγινόμενος — οὔπω πρότερον ἐν τοῖς ἐθάσασι χρόνοις τοσαύτην ἀνθρώπων ἀπώλειαν ὀργασάμενος. *Zosim. Ib. pag.* 14.

the War had left. There the *Rod* of God's Anger was improv'd into the *Beesom* I lately spake of. It was not only a *pungent*, but *sweeping* Rod. And truly such as it was *there*, it will be *here* when God pleases. For our *greater means* of *Grace*, and *more abundant measure of knowledge*, are apt to *aggravate* our *Judgments*, because our *Sins*. And if our *Punishment* is *less*, when our *Sins* are much *greater* than other mens, it is a just ground of fear, that we are not wholly *pardon'd*, but only temporally *reprie'd*, not *acquitted* from the *present*, but rather *reserved* for a *future*, and *greater* Judgment.

§. 3. Yet so little is this *consider'd*, and *laid to heart* in our *English* Nation, that our general *unconcernedness* in the *miseries* of *others*, and our apparent *Inadvertency* how much our *own* may be *greater* by seeming *less*, does pass with some for the *greatest* of all our *miseries*. For though *the Rod* of Gods *Anger*, hath been thus far the *Rod* of his tender *Love* too, that it hath sought to gain from us a *Day of Hearing*, first by its *brushing in the Aire*, and then by its *beating* upon our *shoulders*; yet so *barbarous* have we been in our *Reception* of God's *Embassadour*, that we have

have hardly yet allow'd it a patient *Audience*. We have not *hearkn'd to the Rod*, nor to *him who hath appointed it*. Nay ſo much are many of us become the *worſe* for thoſe Meſſages; which God had purpoſely deſigned to make us *better*, that we may ſeem to have abuſed his *ſpecial Grace* into an Inſtrument of becoming the more *ungracious*; And by a neceſſary conſequence, to have ſo much of God's *Mercy* as to be *damn'd* by. For ſhould a *Porphiry* or a *Julian* revive amongſt us, and together with the *profeſſion* compare the *practice* of many Chriſtians, they would have reaſon to admire, why a *great part* of *Chriſtendom* ſhould be rather call'd *Chriſtians*, than by any other Name; why rather *Chriſtians*, than *Antichriſtians*, conſidering how they live in a direct contrariety, at once to the *Doctrine* and *Life* of Chriſt. *What have ſuch men to do to take his Name within their mouths, whilſt they hate to be reform'd, and caſt his words behind their backs?* Pſal. 50. 16, 17.) Do they not call *Chriſt* their *King* by the ſame kind of *Ironie* by which the *Jews* call'd him *Theirs*, when platting a *Crown* upon his *Head*, and putting upon him a *Purple Robe*, they ſaid in the *bitterneſs* of their Spirits, *Haile King of the Jews?* And juſt as Joh. 19. 2. 3.

the Gnosticks heretofore, by owning *Christ* for their *Masters* whilst they were *servants* to the *Devil*, brought the *Christian Religion* into such *hatred* among the *Gentiles*, that they esteem'd it a meer *Device* to legitimate *Parricide*, and *Incest*, and some such other *enormous Villanies*, as were not so much as to be *nam'd*, much less *committed* among the *Heathens*; so 'tis worthily to be fear'd, that when a sort of *Professors* amongst our selves, who call themselves *Christians*, and Christians of the *Reformation*, shall be spoken of in *Gath*, and published abroad in the *streets* of *Askelon*, the *Daughters of the Philistins* will too much *rejoyce*, the *uncircumcised* will greatly *triumph*. I say 'tis too much to be *fear'd*, (and cannot be too much *consider'd*, unless too late to be *prevented*,) least that Christ a second time should become through our means, *To the Jews a stumbling Block, and to the Greeks Foolishness*. The greatest comfort of hope we have left is This, That as the scandalous *Aspersions* which first were cast on *Christianity* were *wash'd away* by the *Blood* of the antient *Martyrs*, and *blotted out* by the *Ink* of the learned *Fathers* of the Church; so our *Protestant Religion* may yet be vindicated and rescued from those Aspersi-

Καὶ βλασφημίαι ἐπιφέρονται τῷ ὀνόματι κυρίου, διὰ τὴν ὑμετέραν ἀφροσύνην. *Clemens Rom. in Epist. ad Cor. p. 62.*

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ons and Brands of *Schiſm* and *Atheiſm*, where-with *ſome* of our Enemies already *have*, and *others* are *likely* to ſtigmatize us, by the great *Piety* of *ſome*, who do expreſs it in their *Practice*; by the *learning* of *others*, who do aſſert it with their *Pens*; and by the *Martyrdom* of a *third ſort*, who have readily *ſeal'd* it with their *lives*.

§. 4. But be our *Fame* what it will, unleſs our Nation ſhall ſo repent upon the *Preaching* of the *Rod* which God is now holding over us, as once the *Ninevites* did at *Jonah's*; or unleſs it ſhall be *ſpar'd for the few Righteous that are within it*, (as *Jeruſalem* for the *righteouſneſs of James the Brother of Chriſt*, who was the *firſt Biſhop* there;) God will probably ſay to *us*, by *the Rod of his Anger*, as heretofore to the *Aſſyrians*, by his Prophet *Iſaiah*. *I will riſe up againſt them, and cut off from* England *the Name, and Remnant, and Son, and Nephew. I will alſo make it a Poſſeſſion for the Bittern, and Pools of Water: and I will ſweep it with the Beeſom of Deſtruction, ſaith the Lord of Hoſts.* Such is the *Voice* of God's *Rod*, whereby it would *fright* us out of our ſins; which is the *Negative* part of a true *Repentance*. It hath *another* ſort of *Voice* where-by

Iſa. 14. 22, 23.

by it would *Woe* us to *ſatisfaction*, and *Reformation of life*; which is the *Poſitive part* of a true *Repentance*. And ſo 'tis eaſie to hear it ſpeaking, as 'twere *in genere demonſtrativo*, in that *perſuaſive way of Rhetorick*, wherein *another* holy Prophet did once beſpeak *another* People in God's behalf. *Caſt away from you all your Tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit. For why will ye dye ô houſe of Iſrael? For I have no delight in the Death of Him that dyeth, ſaith the Lord God. Wherefore turn your ſelves and live.*

Ezek. 18. 31, 32.

§. 5. But *theſe* are no more than the *general Leſſons* of the *Rod*. The Leſſons it teacheth us in particular are more eſpecially theſe *Three*. Firſt it teacheth us to *reflect* on thoſe particular *crying Sins* which have probably been the *Cauſe* of our preſent *Judgment*. Such as are *Sacrilege*, and *Simonie*, *Perjury*, and *Profaneneſs*, and *Impatience of the Croſs*, *Schiſm*, and *Faction*, and an *Itch* after *Changes*, and that as well in the *Civil*, as *Eccleſiaſtical* Eſtate. Next it teacheth us the Neceſſity of *caſting out* the *Accurſed Thing*, however ſeemingly as gainful as *Achan's wedge*; Not an *Agag*, not an *Oxe*, not the *bleating* of a

Sheep

Sheep is to be left in God's Ears, when His command is gon forth for the *utter Deſtruction* of an *Amaleck*. The *choiceſt* ſpoyles muſt not be *ſav'd*, though it be for *Sacrifice*, when it ſtands in *competition* with our *obedience*. Laſtly the *Rod* which at the preſent is *threatning* every one of *Us*, by whipping *others* into their *Graves* who are round about us, does teach *humility* and *dejection* to ſuch as *pride* it in their *perſons*, whether for the *ſtrength* or the *Bewty* of them. It ſeeks to pull down their *vain* and *exalted thoughts* of *Themſelves*, as well as to *abate* their *contempt* of *Others*, by making them to know *whereof* they are *made*, and by compelling them to conſider of what *materials* they do *conſiſt*. For if it is true, what is ſaid by the Philoſopher, ἐξ ὧν πάντα γίγνεται εἰς ταῦτο διαλύεται, That natural *Bodies* are *reſolv'd* into the very ſame *Ingredients* of which at firſt they were *compos'd*, And ſo that nothing is *diſſolvable* into any other *Principles*, than thoſe of which it does *conſiſt*, and which it potentially *conteins*; It cannot but follow that the *Peſtilence* is the beſt Orator in the world, to ſpeak the *Frailty* and the *Filthineſs* of *humane Nature*; becauſe it teacheth us into what *loathſome* and *deteſtable matter*, the *faireſt* Com-

1 Sam. 15. 3, 14, 20.

Verſ. 22.

Complexions may be *resolv'd*, and that by a mouthful of *filthy Aire* too.

§. 6. If we shall therefore now consent, that God's *Rod*, as well as his *Prophet*, his *Deluge*, as well as his *Noah*, is still a *Preacher of Repentance*, let us impartially consider, whether the *sorrow* and *Anxiety* which the Calamity of the Time may have wrought within us, does proceed from a Resentment of *Sins*, or *Sufferings*. Whether it be a *Contrition*, or an *Attrition* only. Whether a *sorrow* that is *worldly*, and *worketh Death*, and by consequence is to be *sorrowed for*, or *a sorrow according to God*, which *worketh Repentance to Salvation*, and therefore is *never to be Repented*. If the *first* of these two, we ought to begg of God Almighty, that he will *add* to our *Patience*, rather than *take from* our *Punishment*; that he will *strengthen* our *shoulders*, rather than *lessen* our *Burden*; And much rather *sanctifie*, than *recal* his Rod. But if we find it to be the *second*, we must not pray for a *Remedy*, but rather for a *Paroxysm* of our Disease; and rather *exasperate* our pain, than too soon *asswage* it. We ought to be sadded for nothing *more*, than that we cannot be *sad enough*; & only *glad*, that

2 Cor. 7.10, 11.

Ἱκετεύομεν τὸν θεὸν οἱ συνειδήσει τῶν ἀδικημάτων ἐλεγχόμενοι, κολάσαι μᾶλλον ἡμᾶς, ἢ παρεῖναι. *Philo Jud.* περὶ τῶν χερουβίμ. &c. pag. 141.

that we *cannot be* ſo. For let *the man of this world* but imagin himſelf upon his *Death-bed*, And what *then* would he not give for the *completing* of that Anxiety, whereof he is now ſo over apt even to *conjure* for an *Abatement?* Afflictions help to make us happy even in this preſent world, if we have but the Grace to uſe them rightly; elſe they will make us the unhappier in that world which is to come. For without the *right uſe*, even the *Grace of God it ſelf* does accidentally *highten* our *Condemnation*. And though I never had yet ſuch a *Roman Faith*, as to believe that there IS ſuch a thing as Purgatory; yet, with *ſubmiſſion to God's Oeconomy*, I think the moſt of mankind might be glad there *were*. Becauſe it ſeems a very eaſy Compoſition with his Juſtice, to ſuffer *Hell* for a *time*, in order to *happineſs* for *Eternity*. It concerns us therefore to pray, in this conjuncture of our affairs, that God will give us to drink of his *bitter Cup*, not as our *Appetites* ſhall *crave*, but as *He* in his wiſdom ſhall judge *expedient*. Let him enable us to chooſe but this *one* Requiſite for our ſelves, even *His ſanctifying Grace*; And then in company with *That*, let him allot us what he pleaſeth. Be it *War*, *Peſtilence*, or *Famine*; be

it

it *Ignomy*, *Overthrow*, or *ſuddain Death*. For as by looking upon our *Sins*, we cannot but ſee matter of *Terror*, whereby to hold us in conſtant *fear*; ſo by reflecting upon our *ſufferings*, we may diſcern matter of *Comfort*, whereby to couple our *Fear* with *Hope*. I ſay 'tis matter of *ſome* Comfort, that God doth ſeem by his *Correction* to own us ſtill for *his People*; that he does not ſeverely ſuffer us to be *over proſperous* in our impieties; that he has not ſo *wholly left* us, as not to viſit us with his *Rod*; but that at leaſt he does vouchſafe us the *Mercy* of his *Judgments* to work upon us. And though he threatens to give us up to ſome of the *crueleſt* of our *Enemies*, (ſuch as are the *two plagues* of perfect *beggery*, and the *Peſtilence*,) 'tis that he may not give us up unto our *more cruel ſelves*; that we may never indure the *Tyranny* of our own *hearts luſt*, or live under the *Yoke* of our *vile Affections*. And therefore to the end we may rather *kiſs*, than undutifully *repine* at his gracious *Rod*, which does ſo *charitably ſmite*, and would fain *wound* us into a *Cure*; let us continue to fix our eyes, as on the *Errand* on which it *comes*, ſo withal on the *Author* from whom 'tis *ſent*. Which leads me to the *Potentate* by whom the

Embaſ-

Embaſſadour is *diſpatcht*, The laſt particular in the Diviſion.

Hear ye the Rod, and who hath Appointed it.

§. 1. That the ſame Diſpenſation of the *Cup of Trembling and Aſtoniſhment* ſhould not only have ſuch *diverſe*, but ſuch *contrary* effects, upon the ſeveral Complexions it meets withal, as to be one mans *Reſtaurative*, and anothers *Poyſon*, ſoftning *one* into *Repentance*, and hardning another into *Deſpaire*; might ſeem a difficult kind of *Riddle* at the very firſt hearing, were it not that *this Accompt* may be given of it, That the *one* looks only *downwards*, and views the *Rod* of his *Afflictions* as meerly ſpringing out of the *Duſt*; whereas the *other* looks *upwards*, and acknowledges the Finger of *Him* that *ſent* it. They whoſe *Spirits* and *Contemplations* are ever groveling on the *earth*, and look no higher than *ſecond Cauſes*, are commonly *ſorry* in their Diſtreſſes *as men without Hope*; whereas the men whoſe *Affections are ſet on things that are Above*, and with the *Lyncean Eye* of *Faith* can look on the *other ſide* the *Veil*, do ſo *ſubmit to*, and *comply* with the *will* of *God* in their *afflictions*, as to deſire it may be *don*, as well *on Earth as it is in Heaven*.

I know not whether it is more to be *fear'd*, or *hop'd*, that God will never withdraw his *Rod* which lyes so heavy upon our *shoulders*, until he has first of all *whipt* us into the *wisdom* to *discern*, and into so much *Humility* as to *acknowledge*, That the *Original*, and *Increase*, and present *Continuance* of our *Plague*, hath not only arisen to us out of *natural* Causes, (much less out of *fortuitous*,) to wit from *Atomes*, or *Insects*, or from I know not what *malignant* and *secret qualities* in the Aire; but from the *wrath* of a *provoked* and *jealous God*, for the most brutish *unconcerdness* and *Impenitences* of *Men*. The Plague of *Pestilence* being a *Rod* of so astonishing a Nature, that though the *Heathens* look'd upon it as a thing *rooted* in the *Earth*, yet they thought it *laid on* by an *hand* from *Heaven*. The * *Carthaginians* at *Syracuse*, and the *People* of *Tolouse* in the time * of *Brennus*, ascrib'd the *Cause* of their several Pests unto the *Anger* of their *Gods* for the Sin of *Sacriledge*, and fled for Refuge to *Restitution*, as the great *means* of their *Recovery*. And however *Diodorus* did take upon him to assign the [a] *natural* Causes of the Pestilence that reign'd at *Athens*, yet he assures us that the [b] *Athenians* did look upon it as a *Rod* of supernatural

* *Diodor. Sic. lib.* 14. *p.* 291.

* *Justin. l.* 32. *p.* 271.

a Γῆ ἔνυδρος. τροφῆς κακία. τὸ μὴ πνεῦσαι τοὺς ἐτησίας. *Diodor. Sic. l.* 12. *p.* 100.

b Οἱ δὲ Ἀθηναῖοι τὰς αἰτίας τῆς συμφορᾶς ἐπὶ τὸ θεῖον ἀνέπεμπον. *Id ib. p.* 111.

natural contrivance. Much *more* ſhould we *Chriſtians* impute the Cauſe of our Plague unto *God's Diſpleaſure*; as being that that ſerves to *humble*, and *raiſe us up too*. For as 'tis matter to us of *Terror*, *to fall into the hands of the living God*, (*Heb.* 10.31.) ſo 'tis matter alſo of *Comfort*, that we do not fall *out* of the *hands* of *God*; no nor yet *into* the *hands* of *relentleſs men*. For with God there is Mercy, and that in the *midſt* of his *Judgments* too; whereas the very *tender mercies of men are cruel*, (Prov. 12, 10.) *God does not afflict willingly, nor grieve the children of men*; and when at laſt he is fain to *wound*, 'tis to the end that he may *heal* us. But *men* to *men* are ſo *inhuman*, that they will commonly *break our heads* with their *pretious Balmes too*. And therefore *David* having his *Option* betwixt *the Sword of the Lord* (for ſo the *Peſtilence* was call'd) and *the Sword of man*, did ſoon determin to chooſe the *former*. *Let me fall now* (ſays he) *into the hand of the Lord*, (*for very great are his Mercies*,) *but let me not fall into the hand of men*. 1 Chron. 21. 13.

§. 2. If we look back upon the *Church* whilſt ſhe was yet but in her *Childhood*, and conſider her *Tribulations* as far as from *Nero* to *Diocleſian*, we may obſerve how mens reflections upon the

Wisdom and *Goodness* of *God's Oeconomies*, did smooth the face of *Death it self*, as 'twas inflicted by the *Rod* of *Divine Appointment*; and made her Children even to *Court* it, how *grim* soever it became by its greatest *Torments*. Amongst a *thousand* Examples which might be given of this Truth, I shall not trouble or detein you with more than *one*. In that dreadful and most bloody Sedition at *Alexandria* (just as if *Cadmus* had sow'd his *Teeth* in that *fruitful Soil*,) when the *Gulf* of *Arabia* became a *red Sea indeed*, which before was only *call'd* so by either a * *figure* or a *mistake*; when that Sea was so *polluted* with *Blood* and *Stentch*, that had its *water* been to be *wash'd*, all the *Ocean* (saith *Dionysius*) had been too little to wash it *clean*; and when, in consequence of *This*, there was a *Pestilence* so extream, as that there was not *one House* wherein there was not *one Carkass*; They that were *Gentiles* in the City were every whit as much terrified, as if *Moses* once more had turn'd their *waters* into *Blood*, and had afflicted that Place with the sad *repetition* of all his *Judgments*. Whereas the Christians on the contrary, who to their *War* and their *Pestilence*, had a *third Plague* added, (*That*, I mean, of *Persecution*,)

Euseb. Eccl. Hist. l. 7. c. 17.

* *Diod. Sic.*

ἐν ᾗ οὐκ ἦν ἐν αὐτῇ τεθνηκώς.

tion,) were ſo far from *ſincking under,* that rather of the two they *injoy'd* their ſufferings. Whereof the reaſon in *Euſebius* is only this, that they *heard* not the *Rod* only, but had regard unto *Him who had laid it on.* And ſo they look't upon their *Judgment,* δε γυμνάσιον ἢ δοκίμιον, as the *Teſt* or *Touchſtone* of God Almighty, for either the *Triall* of their *Patience,* or for the *Exerciſe* of their *Faith,* or for the *Proof* of their *Fidelity.* So extreamly much it is for any mans *Intereſt,* and *Eaſe,* when the *Rod* of God is ſent in a *Meſſage* to him, that he conſider *why* it comes, and by *whoſe Appointment.*

§. 3. And indeed to ſpeak Truth, whoſoever like the *Heliotrope* that is ſtill intent upon the *Sun,* or like the *Pilot* in a *Ship,* who, though the *waves* and the *wind* do both *conſpire* his *Diſturbance,* does keep his eye the more carefully on his *Compaſs* and his *Star*; I ſay whoever is this *ſteady, well byaſs'd* Chriſtian, that *is not afraid for any evil Tidings,* and though his *heels* are tripp'd up, *yet his Heart ſtandeth faſt, and believeth in the Lord*; He is the Perſon of the world, that *leads* the world into *Captivity.* And is not only plac'd above the *level* of *Fortune,* but (as *ſlippery*

Pſal. 112. 7.

ſlippery as ſhe is,) ſeems to have *caught* her within his *Net*. He ſeems to have gotten the *Gladius Delphicus*, that *Catholical* kind of *Sword*, by which he eaſily *cuts aſunder* all the *Difficulties* of Life. For if he dwell amongſt thoſe that are *Enemies unto Peace, who, when he ſpeaks to them thereof, make them ready to Battle*; behold his Remedy is at hand, whilſt he can ſay with
Pſal. 121.1. King *David*, *I will lift up mine eyes unto the hills from whence cometh my help*. Nay if his *Troubles are yet inlarged, ſo as they that deſtroy him guiltleſs are mighty, and do not come into Misfortunes like other men*; yet his Remedy is at hand ſtill, whilſt he can ſay with *David* too, *Verily there is a reward for the righteous, doubtleſs there is a God that judgeth the Earth*. Nay if a Meſſenger come and tell him (as heretofore 'twas told *David*) that *he who came out of his Bowels does ſeek his Kingdom and his life*; ſtill his Remedy lies in this, that he can ſay with *David* ſtill,
2 Sam. 15.26. *Behold here I am*; *if the Lord ſay, I have no delight in thee, let him do with me as it ſeemeth good to him*. Nay if *Iſaiah* bring him a Meſſage, *that all the Poſſeſſions of his houſe ſhall be led captive into Babylon, and that the Sons which Iſſue from him ſhall be taken away by force, to ſerve as Eunuchs*

amongſt

amongſt the Heathen; yet ſtill his Remedy is at hand, whilſt he can anſwer with *Hezekiah*, *Good is the word of the Lord which thou haſt ſpoken.* Nay if the Devil beſiege his *Patience* with all the *wittieſt* of his Engines, and reduce him from his great *Affluence*, unto his *Potſherd*, and his *Byles*; yet even *then* he hath his Remedy, whilſt he can ask with holy *Job*, *ſhall I receive good things at the hand of God, and ſhall I not receive evil* alſo? *The Lord giveth, and the Lord taketh away, bleſſed be the name of the Lord.* Nay if a *Samuel* bring him Tidings, not of a *private* Judgment only, [*that the Iniquity of his houſe ſhall not be purg'd with Sacrifice*,] but of a *publick* Judgment alſo, (which whoſoever ſhall but hear ſhall find that *both his ears ſhall tingle*,) to wit, That *even the Ark of the Lord is taken, and that the glory is departed from Iſrael*; yet even then he hath his Remedy, whilſt he can ſay with good old *Eli*, *It is the Lord, let him do what ſeemeth him good.* To conclude with an Inſtance much neerer Home; Admit the *Dutch* and *French Armies* ſhould come upon us whilſt we are *ſick*, as *Simeon* and *Levi fell on the Shechemites when they were ſore*; And ſo ſhould be *the ſame* to *us*, which both *Egypt* and *Aſſyria* were once to *Iſrael*, to wit the *Rod*

2 Kin. 20. 19.

Job.

1 Sam. 3. 11, 18, &c.

Gen. 34, 25.

Rod of God's Anger, and *the Staff of his Indignation*; yet if *We* are his *Children*, and *They* his *Rod*, let us but ſtrive as little children to be the *better* for our *Correction*, and 'twill be *natural* for the *Father* to caſt his *Rod* into the *Fire*.

§. 4. Which being ſeaſonably premiſ'd, we are no otherwiſe to *bewail the Rod* of God upon our Country, then as we have either by our *Sins* helpt to *betray* her to its Inflict̃ion, or have not been *helping* by our *Prayers* to *eaſe* her of it. Let us *repent* us of the *firſt*, and betake our ſelves unto the *ſecond*, and then *ſubmit* the event of *All*, to *his* Diſpoſal *who hath appointed it*.

To him therefore who is able to keep us from falling, and to raiſe us when we are down, and to preſent us being riſen, before the Preſence of his Glory with exceeding Joy, To the only wiſe God our Saviour, be aſcribed by Us and by all the World, 'Bleſſing, and Glory, and Honour, and Power, and Wiſdom, and Thankſgiving, from this time forwards for evermore.

FINIS.

Concio Synodica

DE POTESTATE

ECCLESIASTICA,

AD

CLERUM ANGLICANUM,

EX

Provinciâ præſertim Cantuarienſi, in Ædе Paulinâ Londinenſi habita

VIII. Idus Maias, MDCLXI.

Concio Synodica

DE POTESTATE

ECCLESIASTICA

AD

CLERUM ANGLICANUM,

EX

Provinciâ præsertim Cantuariensi, in Æde Paulinâ Londinensi habita

VIII. Idus Maias, MDCLXI.

REVERENDISSIMO
IN CHRISTO PATRI.
AC DOMINO,

D°. GUILIELMO,

Archiepiſcopo Cantuarienſi; Totius Angliæ Primati & Metropolitano;

REVERENDIS DOMINIS
EPISCOPIS;

Totique Clero Anglicano, Decanis, Archidiaconis, aliiſque Compresbyteris, ex ſingulis Diœceſibus, & Cathedralibus Eccleſiis, Provinciæ præſertim Cantuarienſis, in Synodo Londinenſi, Auctoritate Regiâ Congregatis,

T. P.

Ἐλαχιστότερος τῶν ἐκ τῆς τάξεως
Ἱερατικῆς, Hoc Ἑξαήμερον
Qualecunque
Dicat Dedicatque.

Actorum Capite quindecimo, verſu 28. à ſanctâ Synodo Apoſtolicâ ſic ſcriptum legimus;

Viſum eſt enim Spiritui Sancto & nobis, nihil ultra imponere vobis oneris, quam hæc Neceſſaria.

§. 1. QUemadmodum olim apud veteres mos hujuſmodi inolevit, ut opus aliquod ſive arduum, ſive auguſtum aggreſſuri, in ipſo operis quaſi veſtibulo à ſummo Numine auſpicarentur; pari modo; (quod benè vertat,) opus arduum Auguſtumq; (ſi quod aliud) aggreſſuro, (Reverendiſſimi admodum in Chriſto *Patres*, voſque quotquot adeſtis, *viri* & *Fratres* dilectiſſimi,) liceat mihi vobis omnibus (ſi cum Sancto Pſalmiſtâ loqui deceat,) ex * Ευσιβίας poculo propinare.

* Pſal. 116. 13. Illud *Poculum Salutis* dicitur, quod eſt reverà Ευχαριστίας, ſeu *gratiarum actionis de omni ſalute quam Deus in me contulit.* Vide Jun. & Tremell. in Locum. Quem etiam confer *cum poculo* Ευλογίας *ſive benedictionis.* 1 Cor. 10, 16.

§. 2. Quid

§. 2. Quid enim homini Christiano, aut prius aut antiquius haberi debet, (aut nunc præsertim opportunius,) quàm ut à laudibus & Elogiis *Patri Luminum* buccinandis, verba publicè facturus exordium sumat? & post naufragium litatò factum, *votivam Tabulam* suspendat?

§. 3. Deo scilicet providente, Deploratissima scelerum mancipia, quorum audaciâ ante Decennium Domi fortisque exulabamus, ipsa tandem dispersa vicissim exulant; nec jam amplius assidentes

Cernimus immunes aliena ad pabula fucos.

Deo brachium exerente, *Phaethontes* isti præcociores, qui annos proximè elapsos alienis *curribus* insedissent, ceu *Brontia* quadam perculsi, præcipites ruunt prout aguntur. Nec aliud illis jam superest protervitatis suæ solatium, quàm *magnis ausis excidisse*, & (quod habemus apud *Longinum*) ἁμάρτημα illud ἄγονες, μεγάλως ἀπολεσθαίνειν. documentumque reliquisse, Posteris suis salutiferum, τὴν πανήγυριν πέρας ἔχειν, nec ulla mancipiis *Saturnalia* in omne ævum duratura. Deo deniq; curante, & mirum in modum procurante, ex quàm procul dissitis Britanniæ partibus, post duode-

duodecennem διασπορὰν, unius corporis ἀποσπασμάτια in unum denuò coalescimus? nec jam amplius *periculosa*, sed *utili* fruimur Innocentiâ?

§. 4. O quàm gratulor vobis vestrum ad vos Receptum exoptatissimum! quodque non amplius in Britanniâ ipsa Britannia sit requirenda! Quin & solennia Gratiarum vota sunt Hostibus vestris nuncupanda; qui rabie suâ effecerunt, ut ὑπερνικῶσιν accenseamini; deturque vobis conspectiorem de Fortunâ ferociente Triumphum agere. Operæ pretium propè erat in tot discrimina incidisse, ut de Divino in vos favore vel *sic* constaret; ——

——*Aliquisque malis fuit usus in illis.*

§. 5. Nam si *Gregorius Adami Culpam* rectè dixerit *felicem*, quippe *quæ talem Redemptorem habere meruit*: Quidni etiam vobis gratuler Ruinæ nuperæ Beneficium, quibus Talem, Tantumque (qualis est Cæsar noster Britannicus) indulsit Deus Instauratorem?

§. 6. Illi ergo bonorum omnium Fonti simul & Largitori, qui quantumlibet immerentibus hæc otia fecit, *luctumque nostrum* tam diutinum *in Citharam vertit* sempiternam, utpote nobis in quantum *Subditis*, Imperii *Principem* Augu-

Auguſtiſſimum ; (fugientium Charitum cum Camænis *Deo* proximum *Statorem*) nobis in quantum *Chriſtianis*, Eccleſiæ Proceres cordatiſſimos ; nobis in quantum *Reformatis*, hodiernam *Synodum* Conſultiſſimam ; nec *noſtra* ſolùm, ſed *noſmetipſos* nobiſmetipſis etiam reſtituit ; ſoli (inquam) Thaumaturgo, Triuni Deo, Soſpitatori noſtro ſapientiſſimo, ſit Honos & Gloria in omnem deinceps Æternitatem.

* Heb. 11. 6.

§. 7. Nec tantùm Deo * μισθαποδότῃ Gratiarum Actiones habendæ ſunt de tot tantiſque beneficiis in nos collatis ; ſed inſuper nobis orandum eſt pro Catholicâ Chriſti Eccleſiâ, per varia Regna Reſque publicas quaquaverſum diſſeminatâ. Nominatim verò, pro Anglicanâ hâc noſtrâ ; Atque inibi ante alios, ejuſdem Eccleſiæ Nutricio Carolo, peculiari Dei gratiâ, Magnæ Britanniæ, Franciæ, & Hiberniæ Rege, Fidei Defenſore, in omnibus Cauſis, omniumque Perſonarum, ſive ſacrarum, ſive civilium, immediatè ſecundum Deum Supremo in Terris Moderatore. Pro Reginâ Matre Henriettâ Mariâ ; pro Illuſtriſſimo Principe, Jacobo Duce Eboracenſi ; aliiſque quibuſcunque è Regio ſtemmate oriundis.

Pro

Pro utraq; Domo Parliamenti; pro Regni Proceribus Nobiliſſimis; præſertim iis qui Regi adſunt à ſecretioribus conſiliis. Speciatim verò Preces apud Patrem Cœleſtem ſunt effundendæ, pro univerſo Clero Anglicano, in utramque Domum Convocationis mox deinde coituro; pro Reverendiſſimis Archiepiſcopis, Epiſcopis etiam Reverendis; aliiſque quibuſcunque inferioris ſubſellii Clericis, quibus-quibus ſive muneribus ſive nominibus inſigniantur; ut Pater Luminum benigniſſimus, cujus verbum eſt ipſa veritas, & via ad vitam exploratiſſima, pro bonitate ſuâ dignetur Hodiernis Cætibus Intereſſe; Quò quæcunque demum conſilia ab iis erunt ineunda, in publicam cedant utilitatem, inque Dei noſtri Gloriam uſque & uſque efferendam, per Jeſum Chriſtum Dominum noſtrum: cujus *meritis* innixi, ejuſque adjuti *oratione*, (breviſſimâ quidem illâ, ſed omnibus numeris abſolutâ,) hæc & cætera qualiacunque quæ nobis ex uſu futura ſunt, à Deo optimo Maximo iiſdem verbis exoremus, quibus Ipſe Incarnatus orandum ſtatuit.

Pater Noſter qui es in Cœlis, ſanctificetur nomen tuum. Adveniat Regnum tuum. Fiat voluntas tua ſicut in Cœlo, ſic & in Terra. Panem noſtrum quotidianum da nobis hodie: & dimitte nobis debita noſtra, ſicut & nos dimittimus Debitoribus noſtris. Et ne nos inducas in Tentationem, ſed libera nos a Malo. Nam tuum eſt Regnum, Potentia, & Gloria, in Secula Seculorum.

AMEN.

Viſum eſt enim Spiritui Sancto & nobis nihil ultra imponere vobis oneris, quam hæc Neceſſaria.

INeunti mihi rationem de ſuſcepto munere obeundo, (Reverendiſſimi admodum in Chriſto Patres, Fratres in Domino Dilectiſſimi,) in mentem illicò immiſſum eſt, (ἐρωτῶν, an ſecus, aliorum per me licet judicium eſto,) quemadmodum Synodi & Synedria in id præcipuè indicuntur, ut hominum animos componant, & paci publicæ velificentur; Ita duo eſſe potiſſimùm humani generis Propudia, *Loiolitas* nimirum & *Eraſtianos*, qui (inſtar *Davi* illius *Terentiani*) certatim omnia *interturbant*; ac utramque ἱερωσύνην, civilem pariter & Eccleſiaſticam, (nec enim *illa* minus, quàm *hæc*, videtur *cœlitus* oriunda,) quà publicè, quà privatim, non modo *vellicant* & *delibant*, ſed pro virili ſua parte *convulſum* eunt. Quicquid eſt juris Eccleſiaſtici, aut ad ſacram πολιτείαν quoquo modo pertineat, *Illi* ſolis *Eccleſiaſticis* (Papæ ſcilicet cum Prælatis) in totum aſſerunt; Civilium interim Magiſtratuum nulla habita ratione. Iſti verò è regione ad ſtuporem uſque abrepti ἀμυήτῳ διδασκάλῳ, (ut *Sancti Baſilii* verbis utar,) in-

ſuper habitis Eccleſiaſticis, ad ſolos homines *ſeculares* Rem totam deferunt.

§. 2. Hæc ſunt Monſtra illa Dogmatum, de quibus Primæva Dei Eccleſia nunquam vel fando inaudivit; ſed quæ ab ævis ſequioribus ex neſcio quo Tartaro erumpentia, & in Britannias has noſtras malis avibus advecta, credentium animos menteſque ad ſubjectionem debitam emicantes, ceu peſtilenti quodam ſydere eum in modum afflaverunt, uti corrupta Chriſtiani Obſequii Regula ſteterit diu, & obmutuerit. Hinc enim odia ſæpe progerminant pluſquam Vatiniana; ex odiis Schiſmata, Factiones, Seceſſiones in partes, & quod malorum fere omnium extrema linea habenda eſt, *Ne velle quidem ſibi ut ab altera parte beneſiat.* Hinc Templa Templis adverſantur, Conciliabula ex diametro Conciliabulis opponuntur, atque Altare contra Altare ubiq; loci fere erigitur. Nec in *Schiſmate* (Proh dolor!) ſibi terminum figit malorum ſeges; ſed (gliſcentibus indies Animorum Paroxyſmis, & παροξυσμοῖς.) Res ſubinde repetuntur; & factâ clarigatione, fecialis haſta continuò mittitur; Bellum publicè indicitur; adverſis concurritur aciebus; & (niſi Divinitùs ſit proviſum) ad ipſam internecionem jugi tractu dimicatur.

§. 3. Neq;

§. 3. Neque tamen hîc obtinet, quod ἀντίθεσις fortè objiciant;

Tantum Religio potuit ſuadere malorum; Quod enim Dominus ſalvator de ſe edixit, *Nolite arbitrari quod Pacem venerim immiſſurus in Terram*; *Non enim Pacem, ſed Gladium*; non ad *Finem* adventus Chriſti, ſed tantummodò ad *Eventum* referri debet, præ hominum vitiis oriturum. Non eſt ἵνα ἀντιτακῇ, ſed ἵνα tantùm ὑβατικῇ, quod ibi loci intelligitur: prædixit Ille quid certò futurum eſſet, non quid fieri decreviſſet, aut faciendum eſſe exiſtimaret. Non ſe *cauſam* fore diſſidii, ſed puram putam *occaſionem*. Ipſe enim qui & *Auctor* & *Princeps Pacis*, tanti Pacem æſtimavit, ut etiam ſudore ſuo & ſanguine facilè duxerit redimendam, ſuiſque Diſcipulis *valedicturus* Pacem habuit * *commendatiſſimam*, nihil unquam ſollicitiùs in *votis* habuit (immò verò nec in *Præceptis*) quàm ut Pacem Amœbæam in cunctis hominum commerciis vigere faceret. Et nequid nobis videretur *intentatum* reliquiſſe (quantum humanæ voluntatis ingenium fert,) quò quod maximè cupiebat effectum daret; promiſit ſuis, abiturus, *ſe miſſurum Spiritum Sanctum*, cujus *aura* non ſecus ac *Pacis vinculo*, omnes obicem non ponentes in unum corpus coagmen-

Mat. 10. 34.

Joh. 13. 27.

Εἰσὶ τῇ Ἐκκλησίᾳ τινὲς τοῖς πρώτοις. Chryſoſt. Hom. 61. in Mat. 18. p. 659.

coagmentaret. Promiſit *Epiſcopis* vel *duobus in nomine ſuo congregatis* (ſicut *Chryſoſtomus* & *Euthymius* Textum illum interpretantur,) *ſe*, per ſpiritus ſui virtutem, in *eorum medio affuturum*. (Mat. 18. 19, 20.) & *ſi numerus tam exiguus Spiritu ſancto non deſtituitur*, (*ut* rectè arguit *Cœleſtinus* in iis quos ſcripſit codicillis ad Synodum illam Epheſinam,) *Quomodo* (inquit) *non credemus in medio veſtrum futurum eſſe, ubi in unum ſimul conveniunt tanta ſanctorum multitudo?* ut quod Apoſtolus dixit de Juramento, [εἰς βεβαίωσιν eſſe exhibitum, quò ſuccreſcentibus *controverſiis in Finem eſſet*, ad Heb. 6. 16.] non dubitaverim etiam de *Synodis* optimo jure aſſeverare. Convenit enim inter omnes, (exceptis ſolis Socinianis, & ſi qui ſint ejuſdem furfuris,) penes *Synodum Oecumenicam*, omnis diſſidii Eccleſiaſtici jus ſupremum deciſivum cenſendum eſſe; in quantum nullum ſit *Tribunal* (nec ullum ſanè vel fingi poteſt) ad quod à Synodo Oecumenicâ ulla competat *Appellatio*. Quantum autem Oecumenica quaquaverſùs per orbem Terrarum valet, Tantundem ferè *Nationalis*, (præſertim in regno pleni juris, quale *Britannicum*, *Siculumque*, quæ verè audiunt αὐτοκέφαλα, atque ἀστοτελῆ,) intra ſuarum ditionum Pomœria obtinet.

§. 4. Ne

§. 4. Ne verò longe abeatur, diſpiciamus jam de Synodo, quam habemus præ manibus expendendam: Primâ ſcilicet & celeberrimâ; & ad quam, tanquam ad *normam*, Reliquæ omnes ſunt exigendæ. Nam quemadmodum olim inter *Judæos*, ſi quæſtio aliqua orta eſſet quam Schiſmatis ſuſpicio ſequeretur, Synedrium illicò conſulebant, prout illis ex Lege * præceptum erat; Pari modo & Chriſtiani, exortâ gravi Controverſiâ de Lege Ceremoniali per Moyſen latâ, & gliſcentibus inter illos de die in diem ſimultatibus, eveſtigiò ac ſine morâ *Concilium* verè *Apoſtolicum* conſultum eunt, (verſibus 2, 4, 5.) *Apoſtoli* & *Presbyteri* de propoſitâ controverſiâ conſilium ineunt. (v. 6.) Inter cæteros Aſſeſſores, Beatus *Petrus* & *Jacobus* ſententias dicunt; & eâdem fere dicendi formulâ, qua *Senatores* apud *Romanos* ſententiarum *Dictionem* ſolito more concludebant; Διὸ ἐγὼ κρίνω, *quamobrem ego ſic cenſeo*, (v. 19.) Mox in *Jacobi* ſententiam illam univerſi pedibus euntes, de communi planè conſenſu hujuſmodi placitum decreverunt:

* Deut. 17.

Ἔδοξε μὴ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων.

Viſum

Visum est sane Spiritui sancto & nobis nihil ultra imponere vobis oneris, quam hæc necessaria.

§. 5. In quo verborum circuitu sive complexione, habetis Canonem Ecclesiasticum, ab ipsis Apostolis cum Presbyteris ὁμοθυμαδὸν congregatis, ad lites quasdam dirimendas, Hierosolymis constitutum.

Tria sunt autem quæ prima fronte hîc se offerunt observanda. Quorum illud inprimis notandum venit, quòd in ipso Canonis statim initio *Spiritus Sancti* fit mentio, ne de *negotio* planè *humano*, aut merè *humana Auctoritate*, hîc agi videretur. Non enim Synodi sibi ipsis, nec ὁμοψύχοις multitudini, nec soli Regum præcellentiæ (quorum aut jussu aut permissu in unum coeunt,) sed annuenti *Spiritui Sancto*, quicquid habent potestatis acceptum ferunt.

At postquam Synodus dixisset, ἔδοξε τῷ ἁγίῳ πνεύματι, quorsum illud etiam adjecit, καὶ ἡμῖν; num ob istam ratiunculam, (quam tanti faciunt Romanenses,) Quia de Spiritûs Testimonio nequaquam nobis constare potest, nisi Synodus *Inspiranti* suppetias ferat? minime Gentium. Sed per figuram illam effertur, quam vocant Rhetores *Hendiadyn*, sive (ut alii explicatiùs)

ἢ διὰ δυοῖν. Ut ſenſus ſit; viſum eſt nobis Θεοπνεύστοις, nobis Θεοδιδάκτοις. nobis edoctis & directis per *Spiritum Sanctum*, (non ne errare valeamus, ſed) ne *erremus*. Unde & Patres in Conciliis ſolenniter dicere aſſolebant, [*Decrevit hæc ſancta Synodus in Spiritu ſancto convocata.*]

Secundò verò eſt obſervandum, Quòd *ſancta Synodus* non cenſuit, monendas eſſe hîc Gentes de Rebus ad vitam *neceſſariis*, quas jam illis innotuiſſe compertum habuit, [nempe à *cædibus*, *Latrociniis*, *Rebellionibus*, *Sacrilegiis*, atque id genus aliis omninò eſſe *abſtinendum*,] ſed de iis tantum præcepit, de quibus potuit litigari, illiſque aliquid ſubeſſe Dubii; & *per* quæ ſtetit, quo minus Gentes cum Hebræis in unum cœtum coaleſcerent. Cujuſmodi erant εἰδωλόθυτα, ſive *Immolatitia*, *ſanguis* etiam, & *ſuffocata*, quæ ne Gentes deguſtarent hîc cautum eſt. Si quis autumaverit, ſub hoc Canone comprehendi quæcunq; ad *ſalutem* requiri ſolent, toto Cœlo errâſſe dicendus erit. Quum præcepta ſint *alia* atq; *alia*, ſub pœnâ mortis etiam ſancita, quæ adeò non comprehenduntur αὐτολεξεὶ καὶ διαῤῥήδην ſub iſto tam brevi verborum ambitu; ut nec legitimè ad eundem *reduci* queant. De illo uno Quæſitum eſt, à quibus rebus Incircumciſos

cavere ſibi oporteret, (ſintne *malæ*, an *mediæ*, non multum refert,) quò inter Gentes & Judæos aliquando tandem conveniret. *Eſu ſanguinis & Suffocatorum* Chriſtianis etiam eſt interdictum (implicite ſaltem & interpretativè) à ſecundo [a] Canone *Concilii Gangrenſis*: diuque poſtmodùm fuiſſe in Eccleſiâ Dei obſervatum, (nempe poſt tempora Apoſtolica,) Teſtes habemus [b] *Tertullianum*, [c] *Minutium*, [d] *Clementem* etiam *Alexandrinum*, quin & *Novellam Leonis* 58vam [e] Quanquam prorſus exoleviſſe ſub Temporibus [f] *Auguſtini*, hujuſce Canonis Reverentiam, (ſi non ubique, ſaltem in Africâ,) ipſe nobis *Auguſtinus* teſtatum fecit. Atque vel inde ſatis conſtat de rerum iſtarum *indifferentia*, ſive ἀδιαφορίᾳ, quibus tamen accedens Lex moralem impingit *neceſſitatem*. *Neceſſe eſt enim ſubjici*, Rom. 13. 5. & viſum eſt nobis (inquit *Synodus Apoſtolica*) aliud onus non imponere, quàm hæc *neceſſaria*; vel (ut ex voce illâ ἐπάναγκες in promptu eſt hariolari, præſertim illis qui Græ-

a Εἴ τις ἐθνίοσλα κρέα, χωρὶς αἵματος, καὶ θηριοθύτου, καὶ πνικτοῦ, μὴ ἀλλαβείας, καὶ πίστως, κατακρινέτω, ὡς ἂν διὰ τὸ μεταλαμβάνειν, ἐλπίδα μὴ ἔχοντα, ἀπάθιμα ἔστω. *Conc. Gangr. Can.* 2. *ſed in Cod. Can. Ec. un. Can.* 60. *A. D.* 325. b Suffocatis & Morticinis abſtinemus, ne quo ſanguine contaminemur, vel intra viſcera ſepulto. *Tertul. Apolog. c.* 9. c Tantumq; ab humano ſanguine cavemus, ut nec edulium pecorum in cibis ſanguinem noverimus. *Min. Fel. in Octavio.* d ἐδὶ γὰρ θίγειν αἵματος τοῖς ἀνθρώποις θέμις, &c. *Clem. Alex. Paed. l.* 3. *cap.* 3. *p.* 228. *edit. Parii*, 1629. e ἐδὲ αὐτὸ πεπρόσκεται ἡ αὐτῇ Δεσπ. περὶ διατάξεως τ. p. 475. *edit. Scrimger.* f Ἐξ ἀκριβείας ἀντίπυρ βιβλίς τοῖς βασιλικοῖς, φάσκων, πως ἂν παιδία φάγοιν οἱ τοιῦτοι, οἷς μηδὲ ἀλίγων ζώων αἷμα φαγεῖν ἐξέν; *Euſeb. Hiſt. Eccl. edit. Steph.* 1544. *l.* 2. *fol.* 46. *p.* 1.

cè

cò non vulgò ſapiunt,) viſum eſt nobis ea tantummodò impetrare, quæ omnino ut fiant, propter *Legem nunc latam neceſſe eſt.*

Quin & illud eſt tertiò notatu dignum, quòd quemadmodum ipſe Chriſtus Religionis corruptelas reformaturus, ad *Primordia* rerum & *Fontes* recurri voluit, (Mat. 19. 8.) ita & Synodus Apoſtolica de re præſenti decretura, ad Legem illicò reſpicit *Geneſeos nono* promulgatam, non tantùm Gentibus, aut Judæis, ſed *Filiis Noæ*, Aut (quod in idem planè recidit) *Humano Generi* obſervandam; utut, tempore procedente, apud ſolos ferè Judæos vigorem tenuit.

Expenſis autem *his Tribus*, in quibus *Scopus* hujus Canonis præcipuè vertitur & conſiſtit; Tria ζητήματα ſtatim emergunt, cum bono Deo eventilanda.

Inprimis enim videndum habeo *De Poteſtate Eccleſiaſtica* hujuſmodi Synodo competente; quouſque ſcilicet de jure *protendi* debeat, & quibus cancellis *circumſcribi*.

Secundo loco agendum erit de Rebus purè *Adiaphoris*; an, & quatenus, & cujuſmodi, *Neceſſitatem* ſibi acquirant; & (legitimâ Synodo decernente) in *Leges* abeant.

Tertio demùm diſpiciendum de *Norma* illa & *Perpendiculo*, ad quod decreta Eccleſiaſtica neceſſe habent ut *exigantur*. Hæc ſunt Tria illa ζητήματα, quæ pro Temporis ratione, & quantâ poterunt Brevitate, incumbunt mihi enucleanda.

§. 1. Ad primum ζήτημα quod ſpectat, Quicquid eſt juris Eccleſiaſtici ad quatuor hæc capita referri poteſt. Inprimis nempe *Liberam Religionis profeſſionem*, quam Conſtantinus & Licinius [*Libertatem Religionis*] in Edicto ſuo nuncupârunt; Deinde etiam *Immunitatem* à cunctis publicis muneribus, quæ τῶν λειτουργημάτων ἀλυσιτελεία *Juſtiniano* appellatur; Tertiò verò *Exemptionem* à *Secularibus Judiciis*; poſtremò *Jus Auctoritativum* de *Laicorum cauſis Cognoſcendi*. Quid ex his *Divino* jure, & quid *humano* ſit introductum, (nempe favore Imperatorum, * *Conſtantini*, *Conſtantii*, & *Conſtantis*, *Leonis* denique, & *Anthemii*,) facilè cuiquam innoteſcet, qui cum Scriptis Canoniſtarum Divina conferet. Gravitèr autem errare ſolent, qui non *diſtinguunt* Poteſtatem à *Deo* datam Eccleſiaſticis, ab eâ quam *Regi* acceptam ferunt. *Illa* enim quaſi *ſeparat* Rempublicam ab Eccleſiâ; ſed Eccleſiam Reipublicæ *adjungit ille*. Nam ante tempora *Conſtantini* qui *Magni* nomine inſignitur,

*Vide *Guliel. Barclaium de poteſtate Papæ apud Gold. v. 2. p. 649.*

ſignitur, (Nominiſque *menſuram* reverà *implet*,) ita Eccleſia in Regno erat, ut pars ipſius non cenſeretur. Neque enim æquo jure cum reliquis civibus utebatur, nec præter *Jeſum Crucifixum* (cui *ſub cruce* militabat) contemptæ paſſim Diſciplinæ *ultorem* habuit.

§. 2. Quantum ad *Jus* Eccleſiaſticum *internum* attinet, Jus nimirum *prædicandi*, ad *preces publicas* conveniendi, ſacram *Synaxin* celebrandi, *ædes ſacras* ædificandi, ſacras *Synodos* cogendi, ſacram denique *Diſciplinam* pro rei merito uſurpandi; Illud *Apoſtolis* & *Epiſcopis*, qui * *tenent Locum Apoſtolorum*, (ut ipſe Sanctus *Hieronymus* diſertè docet) non niſi *deſuper* & à *Deo* conceſſum venit. Sed quantum ad juris *Exercitium*, (quod jus *externum* vocare licet,) Jus nimirum faciendi quicquid ad *ſacram* πολιτείαν pleno modo adminiſtrandam optari queat, idq; non clanculùm & in Latebris, ſed ὀλευθέρως καὶ ἀπλάστως, (ut loqui ſolent Imperatores,) Illud à piis *Imperatoribus* (ſed per illos etiam à *Deo*) Eccleſiaſticæ Hierarchiæ indultum fuit.

* Apud nos Apoſtolorũ locum Epiſcopi tenent. *Hieron ad Marcellum adverſus Montan. Ep.* 54. *p.* 160. *B.* ☞

§. 3. Nam licet Synodus *Ancyrana* atque *Neocæſarienſis* (ipſâ *Nicæna* Anteriores) abſque juſſu *Conſtantini* coactæ ſint; Regiâ tamen auctoritate *munitas* eſſe, nemo ſanus inficiabitur.

Dinſtin-

Distinguendum autem est semper inter Synodos *Generales*, & merè *Topicas*; Illæ à solis * *Imperatoribus*, Hæ ab *Episcopis* [a] *Metropoliticis* (sive Principum *Jussione*, sive tacito *consensu*,) pro veteri more indici possunt. Ad rem [b] exemplis evincendam, (si per otium meum liceret, aut vestram saltem per patientiam,) sexcenta sanè in medium proferre possem. Sed ne testibus supervacaneis impræsentiarum abuti videar, sufficiat *semel* vel *dixisse*, quod sanctissimè recipio in me *probandum*, (tum contra Papæ Parasitastros, tum contra eos qui hâc ex parte Mephitim illam Papismi plus nimio redolent,) Quòd sine Regibus annuentibus, ex quo Reges evaserunt *Ecclesiæ Filii*, *Nutriciique*, & quasi *Episcopi* ἐκ τῶν ἐκτὸς, etiam divinitùs constituti, (ut Magnus Ille *Constantinus* non semel dixit,) nunquam Placitis Synodalibus subscribi licuit.

* Vide *Eutrop. Longobard. p.* 10. a Epistolæ per fratres à *Metropolitano* dirigendæ sunt, &c. *Concil. Tarracon.* 500. post Christum annos in Hisp. celebrati, *Canon.* 3.

Προσήκει δὲ ἐπιστολῆς τὴν ἐν τῇ μητροπόλει συγκαλεῖν πάντας τοὺς ἐν τῇ ἐπαρχίᾳ συλλειτουργούς. *Concil. Antioch. Can.* 19. *Sed Cod. Can. Eccl. univ. Can* 98.

Μὴ ἐξεῖναι δέ τινας καθ' ἑαυτοὺς Συνόδους ποιεῖσθαι, ἄνευ τῶν πεπιστευμένων τὰς μητροπόλεις. *Concil. Antioch. Can.* 20.

Ὥρισε τοίνυν ἡ ἁγία Σύνοδος καὶ τοὺς τῶν ἁγίων πατέρων κανόνας, δὶς τοῦ ἐνιαυτοῦ ἐπὶ τὸ αὐτὸ συντρέχειν καθ' ἑκάστην ἐπαρχίαν τοὺς ἐπισκόπους, ἔνθα ἂν ὁ τῆς μητροπόλεως ἐπίσκοπος δοκιμάσῃ. *Concil. Chalced. Can.* 18. *Codicis verò Can. Eccl. univ. C.* 197.

b Consule *Euseb. lib.* 3. *de vit. Const. cap.* 4. *Evagr. l.* 2. *cap.* 4. *Theodoret. lib.* 2. *c.* 8. *Anonymum I. C. de libertate Eccl. cap.* 3.

§. 4. Jus

§. 4. Jus autem liberè *cogendi Synodos*, & jus in Synodis celebrandis *condendi Leges*, pars eſt cultûs Chriſtiani *neceſſaria* prorſus, & δικαίου. Quomodo enim *fient* omnia εὐσχημόνως, καὶ κατὰ τάξιν, nihil ſcilicet *confuſe*, & pro cujuſque *Temeritate*? Quomodo controverſiarum figetur Serra, & malæ fidei mercatoribus Labia ſaltem obturabuntur? Unde tollentur corruptelæ, quæ in Eccleſiæ Diſciplinam ſubrepſiſſe comperientur? (ut paucis denique abſolvam,) Ubi loci difficillimæ de Rebus Fidei Quæſtiones, aut tutò poterunt *eventilari*, aut ad optatum aliquando perduci *Finem*, ſi non in *Synodo Nationali* in Nomine Domini congregatâ, cui vel ipſe fidem dedit, ſe pro certo interfuturum? 1 Cor. 14. 40.

§. 5. Quotus enim quiſque eſt, etiam in ſacris verſatiſſimus, (ſi *privatim* accedat, & *extra Synodum*,) cui cùm abdita myſteria Divinæ Naturæ appropinquant, ſimulque incumbunt enarranda, non refugiat eveſtigiò trementi ſanguis, atque præ metu exalbeſcat? Quotuſquiſque vel *Ingenio* complecti queat, (nedum *verbis* aſſequatur,) quomodo Pater ſine *initio*, & ſine *fine* gignat Filium, in quem ita Generans ſeſe totum *effundit*, ut ipſi nihil *decedat*, & a quo Generatus eâ naſcitur ratione, ut ab eo

eo qui generat recedat nunquam? & à quibus utriſque Spiritus Sanctus eo pacto procedit, ut ne ne quidem confuſis Perſonarum Trium proprietatibus, ejuſdem naturæ inter omnes conſortium exiſtat abſolutiſſimum? Quis eſt ille in Theologicis uſque adeò oculatus, ut expedire mihi queat (ſaltem pro rei dignitate) ineffabile illud Divinæ cum noſtrâ Naturâ contubernium? quove nexu ſibi invicem eum in morem ſint copulatæ, ut idem qui ſemper ex Deo vero verus Deus exiſtat neceſſe eſt, Homo quoque, & quidem verus, ex verâ homine naſceretur? aut quomodo mulier Deſponſata ita Parentem ſuum pepererit, ut virgo fuerit, etiam à Partu, multo quàm ante Immaculatior?

§. 6. Certo certius (Auditores) tantùm abeſt ut *privatim* de rebus hujuſmodi ſit ſtatuendum; ut nulla ſint capita Theologica, unde natæ ſunt aut *plures*, aut certè *difficiliores* de ipſâ Fide Quæſtiones. Nulla de quibus erratum eſt, aut *facilius* utique, aut *periculoſius*. Nulla in quibus inſudarunt majore cum animi contentione, ſuprà-quàm-dici-poteſt eximia Scriptorum veterum Ingenia. Nulla in quibus explicandis, aut magis *variant* Interpretes, aut majores

jores veritati *offundunt Tenebras.* Tanta eſt hominum imbecillitas, in Rebus Dei inveſtigandis; Tanta verborum etiam obſcuritas, in inveſtigatis enarrandis; Tantaque rerum difficultas, quæ omne verborum artificium plerumque ſuperat, & compluribus paraſangis poſt ſe relinquit.

§. 7. *Egone* verò, aut *Ille*, aut quiſquam alius ὁ Δεῖνα, ut ad ejuſmodi ferè ἀνεξιχνίαστα, ἀνεξιχνίαστα myſteria, per loca crebris variiſque difficultatibus impedita, frequentibus ſalebris interſepta, lamis ac ſaltibus impervia, eluvionibus & voraginibus ſæpenumerò interciſa, aditum *Singuli* faciamus, qui vixdum patuit *Univerſis?*

Hi ſunt vel Synodo tam digni vindice Nodi,

Ut ſibi in ſolidum enodandis, *Frequentiam Hominum Angelorumq;* videantur forſan deſiderare. Nec *aliuſmodi* ſanè *frequentiam*, quàm cui Chriſtus per Paracletum ita intereſt, & præeſt, ita dirigit, atque gubernat; ut *vere* poſſit & *ſine fuco* Tritum illud pronunciari, [*Decrevit hæc Sancta Synodus in Spiritu Sancto Convocata,*] aut quod eôdem ferè redit, Ἔδοξε τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν, *Viſum eſt nobis per Spiritum Sanctum, nihil ultra imponere vobis oneris, quam hæc neceſſaria.*

§. 8. Non *præcisè*, & *per se*, & *antecedenter* necessaria; *Necessaria* tamen omnimodè, ut vobis in partes abeuntibus statuatur *uniformis* vivendi *ratio*. *Necessaria* etiam, quia *Præcepta*. Charitas enim (fatente *Beza*) in Rebus Mediis est *necessaria*. Charitas autem sine *obsequio*, nulla potest excogitari. Et quandoquidem illud ἀναγκαῖα usque adeò sit *pure Græcum*, ut apud *Atticos* etiam Scriptores de iis rebus adhibeatur, quas aut fieri, aut omitti *Lex ipsa jubet*, ideo rectà me ducit ad *secundum* ζήτημα trutinandum;

II. Nempè de rebus antecedentèr & ex naturâ suâ *Adiaphoris*. An, & quatenus, & cujusmodi *Necessitatem* sibi acquirant, & (legitimâ Synodo decernente) in *Leges* abeant. Ἔοικε μετὰ ἐπιτάξεως σὺν βάσει, πλὴν τῶν ἀναγκαίων τούτων.

§. 1. Vocabulum illud [ἐπιτάξεως] quod à Sanctâ Synodo adhibetur, liquidò notat *Auctoritatem Præcepto* junctam. βάσις autem hic dicitur quod ζητεῖται suprà (v. 10.) Apertè innuens, *Materiam* Canonis Apostolici Adiaphoris esse annumerandam. Non de *Fornicatione*, aut *commercio cum Idolis*, (quæ *Natura sua* sunt *mala*, & quorum *merces mors* est,) sed de *sanguine* loquor,

quor, & *ſuffocatis*, à quibus ut rigidè ſe abſtineant tenentur Gentes. Cujus rei *Indifferentiam* (ſi per ſe conſideretur) ille Chriſti Aphoriſmus abundè probat. *Non quod intrat in os coinquinat hominem, ſed id quod exit.* (Mat. 15. 11.) Et *qui forte pauci adhuc iſta tangere formidant*, (inquit Epiſcopus * Hipponenſis) à *cæteris omnibus irridentur.* Cui etiam ſuffragatur univerſa *Eccleſia Wirtembergenſis: Inſtituerunt* (inquit illa) *in Actis Apoſtolicis, ut Gentes caverent ab eſu ſanguinis & ſuffocatorum; non ut hæc obſervatio inter Gentes eſſet perpetua, ſed Temporalis; & tantiſper duratura, dum hujuſmodi eſus non eſſet amplius offendiculum.* Ita Eccleſia etiam *Bohemica, capite decimo quinto.*

* *Auguſtinus ubi ſuprà, lib. 32. cap. 13. p. 200. C. Wirtemb. Confeſſ. art. 35. Vide Bezæ Epiſt. Octavâ ad D. Edmund. Grindallum Epiſcop. Lond. pag. 210.*

§. 2. Rerum autem Indifferentiam *ceſſare* poſſe, & *debere* tranſire in *Neceſſarias*, (ſaltem pro temporis conditione, necdum legibus abrogatis per quas jubentur,) Argumentis penè *innumeris* probare poſſem, niſi id hominis videretur libertate loquendi ſuâ intemperantèr abutentis. Pace veſtrâ tamen liceat (modò brevitèr raptimque) ut inde uſque ab initio rem totam repetam. Dignum eſt enim quod hic advertam, Poſt privilegia multifariam primis Parentibus indulta, placuiſſe Deo Protoplaſtas

triplici Lege coercere. Primâ ſcilicet *naturali*, cujus primum * Præceptum eſt, *Bonum eſſe proſequendum, vitandum malum*; *Altera ſupernaturali*, de *Credendo* & *ſperando* in unum *Deum*, *ipſumque animitus diligendo*; Tertia deniq; *ſpeciali*, (ut doctiſſimus *Torniellus* loquendum putat) *De ligno ſcientiæ Boni & Mali ſub pœna mortis non comedendo*. Si quis autem hîc ſciſcitetur, cur *prioribus* non contentus, *tertiam* inſuper Legem adjecerit Deus? Reſpondent illico Doctores, id *duplici de Cauſa* à Creatore fuiſſe factum. *Prima* cauſa hæc erat, ut ſua in homines παμβασιλεία luculentiùs aliquantò conſtare poſſet; cui Res per ſe *Medias*, nulliſque Legibus adverſantes, pro abſoluto ſuo imperio, aut *præcipere* placuit, aut *prohibere*, quemadmodum ipſi collibitum fuerit. *Altera* cauſa videtur eſſe, ut vel ſic in *primo homine*, (Humani Generis planè Archetypo,) luce clariùs innoteſceret futuris ſeculis, quantum obſequii quaſi vectigal (in his quæ *mala not ſunt*) ταῖς ἐξουσίαις ὑπερεχούσαις ſolvendum eſſet. Inprimis *Deo*, *per Quem Rex Regnat*; deinde *Regi*, qui *Dei* in Terris *vicarius* audit; poſtmodum verò *Poteſtatibus* à *Rege miſſis*. Ita enim Beatus *Petrus*, Pauli optimus Interpres, *Ep.* 1. *cap.* 2. *v.* 13. *& ſic deinceps*.

* *Aquin.* 1. 2. *q.* 94. *art.* 2.

§. 3. Et

§. 3. Et sicut in commodum Reipublicæ conduntur *Leges seculares*; ita in usum etiam Ecclesiæ, ab ipsis Ecclesiæ incunabulis, Ecclesiasticæ quædam Leges vigorem suum obtinuerunt. Nascente adhuc Christianismo, ut in externis etiam Ritibus cultus Dei promoveretur, Beatus Paulus hanc tulit Legem; *Omnia decenter, atque ordine fiant.* 1 Cor. 14. 40. ubi vocabulum εὐσχημόνως, idem sonat quod πρὸς τὸ εὔσχημον. (c. 7. v. 35.) * *Chrysostomus, Oecumenius,* & *Theophylactus,* exponunt τάξιν per εὐταξίαν. ut nihil *confuse* peragatur, & pro cujusq; *temeritate.* Illud enim cum *decoro,* (ut S. Ambrosius interpretatur,) *quod fit cum Pace & Disciplina.* Rectè igitur *Calvinus* illud *Pauli* præceptum vocavit *Regulam; ad quam* (inquit) *omnia quæ ad externam* πολιτείαν *Ecclesiæ spectant exigere convenit.* Et si quis fortè hic urgeat, quod *Apostolus Jacobus pugnare secum videatur, cum negat exhibendam esse Gentibus molestiam* *, (Act. 15. 19.) & tamen* *Ritus præscribit qui in Lege Mosis continebantur*; respondet optimè *Calvinus,* (cujus utinam hâc ex parte fratres nostri dissidentes sequaces fiant!) * *Primum nihil ab illis exigit, quod fraternæ concordiæ non deberent. Deinde etiam hæc præcepta nihil eorum conscientiis inquie-*

* *In Col.* 2. 5.

* Μὴ παρενοχλεῖν τοῖς ἐκ τῶν ἐθνῶν.

* Elegisse mihi videntur pro tempore Rem facilem, & nequaquam observantibus onerosã. *Aug. contr. Faust. l.* 32. *c.* 13.

* *Calvin. Inst. l.* 4. *c.* 10. *p.* 30

inquietudinis aut turbæ afferre poterant; in quantum scirent, se coram Deo esse liberos. Præterea, in externa Disciplina & Ceremoniis, sigillatim voluit præscribere quid sequi debeamus. — postremo; prout Ecclesiæ utilitas requiret, tam ritus usitatos mutare & abrogare, quam novos instituere conveniet. Et,* ut in pauca rem conferam, Ecclesiæ ferè ad unam omnes quæ *Protestantium* nomine censentur, saltem *Bohemica, Helvetica, Gallica, Belgica, Wirtembergensis* etiam, & *Suevica, Anglica, Saxonica*, & Confessio *Augustana*; (quas de industriâ nudius-tertius hisce oculis usurpavi) uno ore confitentur, etiamsi non uno verborum ambitu, *Quod omnes Ritus & Ceremoniæ, quæ ad pacem faciunt & Charitatem, nec verbo Dei adversantur, sive eæ ab Episcopis, sive à Synodis Ecclesiasticis, sive ab aliis Auctoritatibus quibuscunque extiterint, semel introductæ servari debent; & de eo simpliciores laborare non debent, neque hoc moveri aut perturbari, sed quia bonæ sunt, iis etiam ad bonum uti.*

* Demonstravimus de principio, potestatem hanc fuisse à Christo Ecclesiæ traditam, ut scilicet pro circumstantiis locorum & temporum, proque necessitate Ecclesiarum leges concipiat & Canones. *Zanch. l. 1. in 4tum præcept. p. 765. Vide Harmoniam Confessionum Genevæ Edit. 1581. à p. 210. ad p. 231. præsertim p. 213. 214.*

§. 4. Quod *illis* potissimùm notandum arbitror, & remotis Arbitris expendendum, qui ita videntur animati, ut nihil sibi mandari velint, quod non in ipso sacro Codice *conceptis verbis* præcipiatur. Certè graviter in eos censuram

agit

agit Theologus ille conſummatiſſimus, Epiſcopus hodie Lincolnienſis, (cujus laudes ſanè reticeo, quia crediderim de his reticeri velle, & ipſius modeſtiæ parcendum puto;) *Poſſe* (inquit) *de novo Leges condi, de Ritibus, de Rebus, & perſonis Eccleſiaſticis, omnibuſque ſacri cultus externi circumſtantiis, ad ordinem, honeſtatem, & ædificationem ſpectantibus, extra eas quæ ſunt a Chriſto & ejus Apoſtolis tradita in ſacris literis; adeo manifeſta res eſt & rationi conſentanea, ut perverſi judicii obſtinatique animi ſuſpicione agre ſe liberaverit, qui ſiccus & ſobrius id negaverit.*

Sanderſon de leg. Hum. oblig. Prælect. 7. p. 288.

§. 5. Quin & Res per ſe *Medias* Neceſſitatem poſſe induere, ſi non ſatis *aliunde*, vel *inde* liquet; Quòd *duplici* ſemper *Jure*, *Divino* ſcilicet & *Canonico*, Primæva Dei Eccleſia felici omine regeretur. Quorum illud in *Sacro Codice*, Hoc in *Codice* continetur quod à Concilio Chalcedonenſi *Corpus Canonum* appellatur. Uterque olim in Conciliis *Sedile* habuit *Peculare*, in ipſo Conſeſſus Meditullio eminentiſſimè collocatum; ut ex conſpecto eorum jure, Apoſtolorum ſucceſſores Religionis Dogmata explorarent, obortas Hæreſes ſucciderent, & quicquid uſpiam controverſiæ *ad Rem-publicam Eccleſiaſticam* aliquo

quo modo pertinebat, Divino ſemper adminiculo ad lætum exitum perducerent.

§. 6. Quòd autem Leges Eccleſiaſticæ, Auctoritate Regiâ ſtatuminatæ, ipſas hominum *conſcientias* in Deo onerant, ex eo facilè conficitur, quòd πάσῃ κτίσει ἀνθρωπίνῃ eo *modo* ac *methodo* parendum docet Beatus *Petrus*, ut Regi in quantum *ſupremo* Domino, *Reliquis* in quantum *a Rege miſſis*, utriſque verò *propter Deum* obſequium debitum exhibeatur. Et meritò quidem; quum Totum Regimen exprimatur per τῇ Θεοῦ διαταγῇ, (Rom. 13. 2.) unde & *Petrus* nos jubet (apto vocis delectu) διὰ τὸν κύριον ὑποτάγῆτε: bimirum πᾶσῃ ἐξουσίᾳ ὑπὸ Θεοῦ τεταγμένῃ. Et quandoquidem in ordine ſive Progreſſu *Poteſtatum*, à *Presbytero* ad *Epiſcopum*, ab *Epiſcopo* ad *Synodum*, à *Synodo* ad *Regem*, à *Rege* ſtatim ad *Deum* ſcandimus; ineluctabili conſequentiâ videtur mihi concludi poſſe, Quod quicquid *Reges* præcipiunt, ſive per ſe *immediate*, ſive per *alios* quoſcunque quos *Poteſtatis* ſuæ *participant*, ſi *nuſquam* à Deo *prohibeatur*, id ipſe *Deus* præcepiſſe cenſendus eſt. Nam & identidem præcepit, ut unuſquiſque *Poteſtatibus* obſequium præſtet. Nec illud tantùm, *ut unuſquiſque*; verum etiam ut *Omnis* * *Anima* ſublimioribus Poteſtatibus

1 Pet. 2. 13, 14.

* 1 Pet. 2. 13.

*Rom. 13. 1.

* Πᾶσα ψυχὴ ὑποτασσέσθω. Rom. 13. 1.

ſtatibus ſubjecta ſit. Cujuſmodi phraſe ſubmonetur, quòd non *in ſpeciem*, aut *ore tenus*, ſed *medullitus*, & *ex animo*; non *propter iram amoliendam*, ſed propter ipſam *Conſcientiam*, fidemque noſtram *liberandam*, morem gerere Poteſtatibus devincti ſumus. *Non ad oculum ſervientes, quaſi hominibus placentes, ſed ut ſervi Chriſti facientes Dei voluntatem, in Cordis noſtri ſimplicitate; bona fide ſervientes, ſicut Domino, & non hominibus.* (Eph. 6. 6.)

§. 7. Nec hîc immemores eſſe decet, quod in Synodo Nationali *Res Regis agitur*; quippe qui *duplicem* Perſonam ſuſtinet, & Jure *duplici* potitur; unde & *Regis Auctoritatem*, non modò in *Perſonas*, ſed & in *Cauſas* Eccleſiaſticas agnoſcit * Eccleſia Anglicana. Et quandoquidem edixit Salvator noſter, *redde Cæſari quæ Cæſaris*, perinde eſt ac ſi dixiſſet, (Judice ſaltem * *Auguſtino*,) *Niſi Cæſaris præceptum præcepto Dei adverſatur, tanquam judici ſupremo parendum eſt.* Cui conſonum accinuit *Johannes Bekinſau* apud *Goldaſtum*. *Quicquid juſſerit Supremus Magiſtratus quod Dei mandatis non repugnat, ita ut locum non habeat illud, [Melius eſt Deo quam hominibus obedire,] omnes, cujus-cujus honoris fuerint, niſi Dei ipſius Ordinationi reſiſtere velint, profecto ob-*

* *Artic.* 37.

* *Aug. in Matth. de puero Centurionis judicantis ſe indignum Præſentiâ Domini.*

ſequi tenetur. Eundem in ſenſum *Hieronymus, Si Dominus (inquit) jubet quæ non ſunt adverſa ſacris literis, ſervus Domino ſubjiciatur. Huc accedunt Confeſſionum Reformatarum etiam ſuffragia, nimirum *Belgicæ, Bohemicæ, Saxonicæ, Auguſtanæ. [Univerſi & ſinguli eminentibus Poteſtatibus ſubjectionem præſtent, in omnibus quæ Deo non ſunt contraria. Neceſſario debent obedire, niſi jubentibus peccare.

§. 8. Nec tantùm numero ſuffragantium, ſed & graviſſimis Rationum momentis nitimur. Illud enim inprimis incumbit Regi, (aliiſque ſub eo qui Gladium habent,) ſummam curam adhibere, ut Eccleſia Dei Ritè, atque ordine Gubernetur; ne polluatur unquam, aut corruat, ſed contra omnigenas corruptelas ſarta tecta præſtetur. Privatis omnibus curandum, ut ſincera Eccleſiæ membra ſint; neve ſinant corpus ſuum (quod Templum Dei nuncupatur à Spiritu Sancto) pluribus ſordibus inquinari, quàm ut puriſſimus ille Spiritus in eo velit inhabitare. Regibus ea propter commiſſus eſt Gladius ſecularis, quo extrinſecus accinguntur ceu Dei vindices in iram, Rom. 13. 4. Privatis verò non permittitur niſi gladius ille ſpiritus, (ſeu verbum Dei,) quo Chriſtianos ad unum omnes

* Apud Confeſſ. Bohem. cap. 16. de Magiſt. Polit.

* Vide Harmon. Confeſſ. Sect. 19. pag. 276, 281, 282, 286.

omnes *adverſus impetus Diaboli* accingit *Paulus.* (Eph. 6. 17.) Præfectis denique *Eccleſiaſticis* commiſſus eſt *Gladius Spiritualis,* quo omnes ſubditos immorigeros * μάχαιρα πνευματικὴ, (id eſt, per modum *Exciſionis,*) eoſque *Satanæ etiam tradere* * εἰς ὄλεθρον σαρκὸς, ab ipſo Deo mandatum habent. Fruſtrà enim dixiſſet Chriſtus, *Dic Eccleſiæ,* (Mat. 18. 17.) niſi effrænes compeſcendi facultas ei competiiſſet. Ita naturâ eſt comparatum, ut Gemella hæc Poteſtas, *Sacra* pariter, & *Secularis,* (prorſus ut *Pietas,* & *Probitas,* * Timor *Dei,* & *Regis,*) *manus* porrigant ſibi invicem ab omni parte *auxiliatrices.*

* Matth. 18. 17, 18. Tit. 1. 13.

* 1 Cor. 5. 5.

* Prov. 24. 21.

§. 9. Ab utriuſque Auctoritate quicquid *Legum poſitivarum* de rebus nudè Adiaphoris ſancitum fuerit, (ex ſententiâ Eccleſiæ Anglicanæ,) ipſam *obligat conſcientiam. Conſcientiam dicimus, non Rei ipſius,* (ſive prohibitæ, ſive præceptæ,) *quæ per ſe eſt* ἀδιάφορος, *ſed noſtræ ſaltem obedientiæ,* quam *Lex Divina* à nobis *exigit*; & adeò *non* eſt ἀδιάφορος, ut ad *ſalutem* etiam *æternam* ſit uſquequaque *neceſſaria:* utpote quam qui non præſtiterit, *damnationem ſibi accerſit,* ſi fides Apoſtolo ſit habenda, diſertè illud aſſeveranti, Rom. 13. 2. Hanc eſſe mentem * *Eccleſiæ noſtræ,* videre eſt in *Homilia de Bonis operibus* inſtitutâ.

* *Vide Tom. 2. Homil. 4.*

Dicit autem *Eccleſia Suevica*; * *ſe inter primi Ordinis Bona opera, dediſſe locum Obedientiæ quæ Magiſtratibus exhibetur. Et unuſquiſque ſtudioſius publicis legibus ſe accommodat, quo ſincerior fuerit Chriſtianus, fideque ditior.* Verba ſanè, ſi qua alia, valdè ἀξιομνημόνευτα, propè dixeram etiam digniſſima, quæ Canonibus *noſtris* accenſeàntur. Videant, quibus vacat, *Confeſſionis* illius *Suevicæ caput tertium ſupra viceſimum.*

§. 10. Hâc Gemellâ Auctoritate, Regiâ ſcilicet & Eccleſiaſticâ, utrâque cœlitùs oriundâ, adhuc in Lumbis Proavorum innixi ſumus, cùm ab illâ ſive Eccleſiâ ſive curiâ potiùs diſceſſimus, quam ab omnibus deſerendam Romani fecerant. Unde nihil frequentiùs in ore erat Pontificiis, quàm nihil apud nos *ordine*, nihil *decenter* & εὐσχημόνως, ſed fuſque deque potius omnia in ſacris cœtibus uſurpari. Quibus ut os occluderemus, eo pacto reſecuimus quicquid aut *ſpurcum* fuit, aut *frigidum*, aut ſacris literis *adverſarium*; ut retinenda etiam cenſuerimus, non tantùm ea quæ nôrant omnes ab ipſis Apoſtolis derivata, verùm etiam & alia quædam quæ ex * uſu publico videbantur, quippe quadantenus facientia * περὶ οἰκοδομήν.

Recténe,

* *Harm. Confeſſ. Sect.* 19. *pag.* 292. Graviter peccant qui propter has indifferentes Ceremonias turbant Eccleſias, damnant alios principes, & Magiſtratus. Hæccine Pietas quam jactamus? Hæccine charitas quam debemus Eccleſiis & fratribus? *Zanch. de Rel. lib.* 1. *pag.* 765.

* Nunquam Eccleſia Dei in Terris caruit Ceremoniis, neq; carere poteſt; cum ſine Ceremoniis, nec fideles in unum convenire & coaleſcere poſſunt, nec Deo publicè ſervire. *Zanch. de Rel. l.* 1. *p.* 420. *Theſ.* 21. * 1 Cor. 14. 26.

§. 11. Rectène, an secus, non *Illorum* erat *dispicere*, nedum certè *pronunciare*, quibus dicitur ab Apostolo, *obedite Præpositis, & subjacete*, *Heb.* 13. 17. si quid aut *deficit*, aut *redundat*, aut quocunq; modo *claudicat* in istis *Placitis Ritualibus*, quibus obstrepunt Novatores, totisque viribus adversantur; totum illud lubentissimè Gubernatoribus Ecclesiasticis, in legitimâ Synodo convocatis, seu *auferendum*, seu *ampliandum*, seu *castigandum* etiam submittitur. Absit autem in *tali* Synodo, ut *cum carne & sanguine deliberetur*; aut consilium ineatur de istis Homulis deliniendis, quibus *quieta movere magna merces*. Nam (ut optimè *Hilarius*,) *Dulce quidem est nomen Pacis, sed aliud est Pax, aliud servitus*. Et aliquantò quidem præstat τὸ δέρεσθαι καὶ νικᾶν, (ut Ignatius scribit ad Polycarpum,) *discerpi* simul & *vincere*, quam turpi *cedere contumaciæ*; & optimas Leges *abrogare*, eâ tantùm de causâ, quod sæpè à pessimis *violantur*; aut summis curis distringi nequid *illis* non placeat, quibus * *Dei Ordinatio* vix unquam placuit, & quibus non placet placere Deo. Illud ferè unum Curandum est, ut in omnibus Placitis Synodalibus, identidem respiciatur ad illam duplicem Evangelium prædicandi rationem,

Ignat. ad Pol. Edit. Voss. pag. 12.

* Rom. 131.

nem, à * *Clemente Alexandrino* indigitatam; nempe ἀγγελικὴν, ἢ κηρυκτικὴν, quarum una erat ἐγγράφως, ἀγράφως altera. Illud enim in more * erat Ecclesiæ adhuc incorruptæ, (testante *Vincentio Lirinensi*,) *Fidem veram probare duobus his modis; Divini Canonis auctoritate, & Ecclesiæ Catholicæ Traditione.* Ad quam utramque Beatus *Paulus* hortatur *Thessalonicenses. Itaque fratres perstate, & retinete Traditiones, quas didicistis, sive per Sermonem, sive per Epistolam nostram, 2. ep. c. 2. v. 15.* Atque ita traducti sumus ad tertium ζήτημα pensitandum; Nempe

* Εἰ τοίνυν ἄμφω κηρύττουσι τὸν λόγον, ὁ μὲν, τῇ γραφῇ, ὁ δὲ, τῇ φωνῇ· πῶς οὐκ ἄμφω ἀποδεκτέοι; *Clem. Alex. Strom. lib. 1. p. 270. in 2 Tim. 2. 2, & 15.* Ἀλλ' ἡ μὲν κηρυκτικὴ ἐπιστήμου· ἡ δὲ πῶς ἀγγελική· ὁποτέρως ἂν ἐνεργῇ, διὰ τὴν τῆς χειρὸς, διὰ τὴν τῆς γλώττης, ὠφελοῦσα. *Id. ib. p. 271.* Ἡ γεωργία δὲ δίττη· ἡ μὲν γὰρ ἄγραφος, ἡ δὲ ἔγγραφος. *Id. ib. p. 272.* * Catholici ex more suo fidem veram duobus his modis approbant. ——Non quia Canon solus non sibi ad universa sufficiat, sed quia S. Scripturam pro suo quisque arbitratu interpretantes varios errores concipiant, adeoque necesse sit, ut ad unam Ecclesiastici sensus Regulam Scripturæ Cœlestis Intelligentia dirigatur. *Vinc. Lirin. advers Hæres. cap. 41.*

De Regula illa aut Norma, ad quam decreta Ecclesiastica necesse habent ut exigantur.

§. 1. NOn abhorrebit à proposito (hinc arreptâ occasione) secretioribus aliquantisper suspiriis vicem nostram lugere, nostrisq; malis non tantùm *Pœnæ*, sed & *Reatus* ingemiscere. Unde enim in Clerum, & in Ecclesiam, nisi ab ipsis Ecclesiasticis tam atrociter animadversum? ex quibus quippe quàm plurimi, malæ fide;

fidei mercatores, [illegible] quædam & [illegible] ſimpliciorum ex vulgo hominum credulitati obtruſerunt: & neſcio quem fucum nundinarium veritatis Fronti illinentes, offucias fecerunt Religioni, fraudem Populo, & proximè aberant ne ſibi ipſis etiam perniciem. Nam dum ſacræ paginæ [illegible] venditabant, ſugillabant interim Eccleſiam, (ut ut * *Columnam & firmamentum veritatis*,) & Diſciplinæ receptiſſimæ Antichriſti ſtigma inurebant; Patrum Nævos & labeculas ſub aſpectum vulgi ponebant; ſuaque ipſorum deliramenta pro imperio obtrudentes, Scripturas Dei ſacroſanctas in Lesbiam Regulam demutabant. Quæ horſum-verſum verſatilis, ad Fidei dogmata dijudicanda vice Canonis illius [illegible] (proh dolor!) adhibebatur. Et quemadmodum de *olivæ* nucleo mitiſſimæ aſper exoritur *oleaſter*, Deque papavere *Fici* gratiſſimæ ventoſa & vana *Caprificus* exurgit; Ita & Hæreſes de *noſtro* fructificaverunt *non noſtræ*; *degeneres veritatis grano, & mendacio ſylveſtres.*

* 1 Tim. 3. 15.

§. 2. *Sed Hæc utique* (inquit ille) *& Ipſi habent in nos retorquere, à nobis Scripturarum Adulteria fieri. Ergo non proficit Congreſſio Scripturarum* [ex privatâ nimirum interpretatione] *niſi ut*

Tertull. de Præſcript. adverſus Hæreſ. cap. 17. 18.

ut aut ſtomachi quis ineat everſionem, aut Cerebri. Si enim recipit Adverſarius, non recipit integras; Et ſi aliquatenus integras præſtat, nihilominus diverſas expoſitiones comminiſcitur. Tantumque veritati obſtrepit Adulter ſenſus, quantum utique corruptor ſtylus. His nituntur Novatores, pro iis ſcilicet ſtabiliendis quæ ex falſo compoſuerunt. ——

* *Id. ib. cap. 19.* * *Ergo non ad Scripturas provocandum eſt,* [pro cujuſque Arbitratu explicatas,] *nec his conſtituendum certamen, in quibus aut nulla aut incerta victoria eſt, aut parum certa. Ordo rerum expoſtulat, ut illud inprimis decernatur, Quibus competat fides ipſa, cujus ſint Scripturæ, à quo, & per quos, & quando, & quibus* ſit *Tradita Diſciplina, qua fiunt Chriſtiani. Ubi enim apparuerit eſſe veritatem Diſciplinæ, & Fidei Chriſtianæ, illic erit Veritas Scripturarum, & Expoſitionum, & omnium Traditionum Chriſtianarum.*

§. 3. Seriò dicam, Auditores, (& quantumvis Literatori, liceat tamen vel dixiſſe,) quod quotieſcunque apud me ſolum rationes ineo, quibus aut funi Diſputationum, aut Schiſmatum cumulo, aut Hæreſeon Congeriei aliquando tandem occurratur; non videntur hæc mihi aliter, quàm in Eccleſiaſticæ Auctoritatis ſtabilimento expediri poſſe. Nec unquam erit ut proceda-

procedamus in Animorum conſenſu & Pace publicâ ſtabiliendis, (quæ jam ſola fere Sparta incumbit Clero adornanda,) priuſquam ad decantatum illud indubitatæ per omnia ſecula **Traditionis* fulcimentum pro ſua quiſque virili, ἀκαίρως ἀκαίρως, quà publicè, quà privatim, noſmet-ipſos accinxerimus. Quicquid extra hunc apicem inſudabitur, totum ἴσον quantum-quantum non niſi κάμηλον comperietur; & utcunque πονηθὲν elaboratum, certè κόνις evaneſcet. *Junone* noſtrâ *fruamur*, ſed *momentanea*; nullâque extrinſecùs adhibitâ vi, mox in nubeculam deſiturâ. Novatores illi inter Clericos qui in ipſum os Antiquitatis contemptim admodùm oggannierunt, quot quantiſque hoc in Regno κατορθώματα quàm promptos Aditus patefecerunt? Si quicquid Vetus Eccleſia ſive decrevit, ſive admiſit, perque decurſum tot ſeculorum ad hunc uſque diem ἀναπλάσματα deduxit, ſuſque deque jam tandem habendum ſit; valeant per me licet unà cum τάξει ἱερατικῇ, etiam *Decimæ*, *Pædobatiſmus*, & *Diei Dominici* Reverentia. Immò (quod totus horreo inter effandum) ipſius Numinis *Tres Perſonalitates*, & *Proceſſio Spiritus* etiam à *Filio*, ad privati cujuſque arbitrium tanquam ad Lydium Lapidem revocabuntur. Nihil deinceps

* In ipſâ Catholicâ Eccleſiâ magnoperè curandum eſt, ut id teneamus quod *ubique*, quod *ſemper*, quod *ab omnibus* creditum eſt. *Vin. Lir. adverſ. Hæreſ. cap. 3.*

in Ecclesiâ relinquetur illibatum, sed ex casto Veritatis Sacrario in turpissimum hæresiarcharum lupanar desinet. In obscurioribus aut ambiguis Scripturæ locis interpretandis, abundet quisque suo sensu per Ecclesiam licet; eâ lege videlicet, ut ad Fidei ἀναλογίαν exigantur omnia; semperque (ut Vincentius Lirinensis monet) *Propheticæ & Apostolicæ Interpretationis Linea juxta Ecclesiastici atque Catholici sensus Regulam dirigantur.*

§. 4. In hujusmodi Thematis tractatione, certè si quantum mihi rerum dicendarum suppetit, tantum vobis Patientiæ in promptu esset, periculum vobis immineret, ne in suggesto consenescerem.

Sed opportunè mihi succurrit, quàm non facilè condonetur ad clepsammidium concionanti, prolixiùs agere. Et ne Tempus præterlabatur hujusmodi Pensis præfinitum, satius duco circumscribere quod alioqui restat discutiendum, quàm aut vestro tædio non occurrere, aut modestiæ meæ limites videri saltem transilire.

§. 5. Interim tamen non possum quin vos obtester, (Reverendissimi admodum in Christo Patres, Fratres in Domino dilectissimi,) per Patrem

Patrem Luminum benignissimum, qui Divini vos Luminis participes fecit; per Sacrosanctum illum Spiritum, qui vos obsignavit εἰς ἡμέραν ἀπολυτρώσεως: perque dulcissimum illud Nomen quod super omnibus vobis est invocatum; per siquid vestris animabus aut unquam Cordi aut Curæ fuit; ut ea vestrûm unicuique obeundi muneris sit conscientia, quæ memoriam Sui non perhorrescat, suæq; ipsius non metuat interesse Posteritati. Ut ab hâc Synodo Apostolicâ Pharmaco vobis indicato, morbis publicis sanandis medicatrices manus adhibeatis. Ut quod in Synodo Oecumenicâ, nemine quidem refragrante, id in vestrâ Provinciali, læto celeusmate excipiatur, τὰ ἀρρωῖα ἔθω κρατείτω. Utque de vobis unusquisque dicendum putet, contra quàm *Ille* * *Nazianzenus* de sui seculi Conciliis, ὅτι ταύτης τῆς Συνόδου τέλος εἶδε χρηστὸν· μηδὲ προσθήκην κακῶν, μᾶλλον δὲ λύσιν, καὶ συγκλεισμόν.

Eph. 4. 30.

* *Concil. Nican. Can. 6. A. D. 325.*

* Ἔχω μὲν οὕτως, εἰ δεῖ τ' ἀληθὲς γράφειν, ὥστε πάντα σύλλογον φεύγειν Ἐπισκόπων, ὅτι μηδεμιᾶς Συνόδου τέλος εἶδον χρηστόν· μηδὲ, λύσιν κακῶν μᾶλλον ἐχουσίας, ἢ προσθήκην. *Greg. Naz. Epist. 55. ad Procopium verò, 42. p. 814.*

§. 6. Nihil mihi ulteriùs restat, quàm ut suppliciter & obnixè atque animitùs Deum venerer, ut ducat vos omnes per Spiritum Sanctum, in omnem omnino veritatem; suggeratque vobis consilia Ecclesiæ suæ salutaria, propter Merita Mortemque Filii sui unigeniti. Cui *Filio* cum *Patre* in unitate *Spiritus sancti*, Im-

mortali, Inviſibili, ſoli Deo ſapienti, ſit Honos, & Gloria, & Gratiarum Actio, & nunc, & deinceps, in Secula Seculorum.

FINIS.

Concio Academica

DE

HIERARCHIA SECULARI,

Speciatim & Præsertim

De Iure Regum,

HABITA

IN TEMPLO BEATÆ

MARIÆ

APUD

OXONIENSES,

PRO

TERMINO INCHOANDO

XIV. CALENDAS MAIAS,

M. DC. LXIIII.

In Epiſtolâ priore Beati Petri, Capite ſecundo, Commate decimo tertio, de Politiâ Chriſtianâ ſic ſcriptum legimus.

Subjecti igitur eſtote omni humanæ Creaturæ propter Deum; ſive Regi, quaſi præcellenti; ſive Ducibus, tanquam ab eo miſſis; in vindictam malefactorum, laudem vero Bonorum.

§. 1. REquirenti mihi nuper, ad hanc Provinciam deſtinato, (Viri & Fratres Dilectiſſimi,) ſi quid in eâ (non adornandâ, ſed) pro viriculis obeundâ, vel feliciter invenire, vel obſervare diligentèr, vel accuratiùs contexere, vel qualitercunque demum aliàs præſtare poſſem, quod Audientibus aut Curæ aut Cordi eſſet, aut quo gratiam non planè nullam ab *æquis* rerum *Æſtimatoribus*, vel (quod potius in votis erat) apud *Deum* ſaltem inirem; eveſtigiò & ſine morâ ſubibat animum recordatio, quod nullum

nullum certius promptiusve aut *Malis* Publicis *Remedium*, aut *Bonis* Publicis *Fulcimentum* videtur posse excogitari, quàm si Principum Jura, cum officiis Populorum qui iis subsunt, ad testatissima sua Principia in omnium Animis exigantur. Idque methodo tam distinctâ, verborum ambitu tam exporrecto, & momentis Rationum cum rationibus argumentandi tam ad Vulgi Captum accommodatis; ut nemo tam *bardus* inveniatur, qui officii sui non *gnarus* sit, aut sanè *frontis* tam *perfrictæ*, qui satis gnarum se esse *negare ausit*. Constat autem apud *omnes* qui de Rebus civilibus administrandis vel *fando* unquam inaudiverunt, perinde *Principi* ac *Populo* certos limites & Cancellos statutos esse, fines certos metasque tam à Deo & Naturâ quàm à Gentium legibus assignatos,

Quos ultra citraque nequit consistere Rectum.

Quippe quibus proculcatis, Sana Rerum Administratio pessùm datur, & contabescit. Nec tantummodò *Seditiones*, (ut ut Illa satis ampla malorum seges,) sed & quæ inde enascuntur, vitia scilicet *omnifaria*, radices agunt.

§. 2. Videtur ergò totis viribus in id præcipuè incumbendum, ut Jura Principum in *Populos*,

Populos, cum horum Officiis erga *Principes*, & utrorumque Officia adversus *Deum*, non modò omnibus innotescant, sed æquâ lance trutinentur. Idque ob alias *non contemnendas*, sed hanc *potissimum* rationem, *uti tranquillam & quietam degamus vitam cum omni Pietate & veneratione*. 1. *Tim.* 2, 2. Quod videatur Sanctus *Paulus Succincte* admodùm loquutus, simulque oppidò *Copiose*. Quippe qui *multum non multis* quamvis *alibi* passim enuntiat, *plura* tamen *paucioribus* nusquam loci enuntiaverit. Nempe Vocabulum illud εὐσέβεια (fatentibus ipsis Disciplinariis) complectitur omne genus officia quæ in *hominum* Commerciis vigere debent. Et in eo quod superaddit [ὁσιότης μετὰ σεμνότητος.] planè omnimodam comprehendit quæ *Deo* debetur observantiam. Nescio enim quo pacto, comparatum est itâ, ut *Pietas* simul & *Probitas*, quemadmodum *Dei* & *Regis Timor*, manus invicem sibi porrigant ab omni parte auxiliatrices. *Eum* scilicet in *finem* constituuntur *Magistratus*, propter quem & *Christiani* & *Cives* sumus, prorsus ut *Pietas* cum *Pace* ubique vigeant, & conjunctissimo perfruantur in omnium Animis Contubernio. Cujus rei Desiderio nunquam feliciùs satisfiet, quàm si qui *Præsunt* & *subduntur* quod

suarum est partium ex æquo præstare. Illud est maximè *Subditorum*, ut toti ordini *Magistratuum*, seu [illegible] quantumcunque [illegible] (ut nostra habent exemplaria,) vel quantumlibet [illegible] (uti habemus in Archetypo,) perquàm *morigeros* se præbeant vel *propter Deum*. Ad *Magistratus* autem spectat ex alterâ parte, sive in *pœnam*, sive in *præmium*, sua cuique distribuere; Bonos *Clypeo* tutari, in malos *Gladio* animadvertere; Piè viventibus favere, in nimmorigeros verò sævire.

Parcere Subjectis, & Debellare Superbos.

Quod utrumque simul officium *Spiritus sanctus* hoc Textu complexus est,

Subjecti igitur estote omni humanæ Creaturæ propter Deum: sive Regi, quasi Præcellenti: sive Ducibus, [aut Præsidibus] tanquam ab eo missis ad vindictam malefactorum, laudem verò bonorum.

§. 2. Quod Præceptum Apostolicum quo fructuosius participemus, oremus Deum Misericordiarum & Patrem luminum benignissimum, (cujus verbum est ipsa Veritas, & via ad vitam exploratissima,) ut misericorditer ei complaceat, hodierno Cœtui interesse; ut quicquid e

corde

corde meo in linguam, & inde in Aures etiam vestras, pro Bonitate suâ solitâ sit perducturus, in nostram omnium quà privatim quà publicè cedat Utilitatem, atque in nominis sui Gloriam in majus indies efferendam, per Jesum Christum Dominum nostrum.

Et ut quod nostrâ causâ oramus, eò faciliùs exoremus, Oremus insuper & præcipuè pro Ecclesiâ Christi militante, per varia regna Resque Publicas quaquaversùm disseminatâ: nominatim verò pro Anglicanâ hâc nostrâ. Atque inibi ante alios, pro ejusdem *Ecclesiæ Nutricio Carolo*, peculiari Dei Gratiâ, Magnæ *Britanniæ*, *Franciæ*, & *Hiberniæ* Rege, *Fidei Defensore*, in omnibus Causis omniumque personarum, sive sacrarum, sive civilium, immediatè secundum Deum Supremo in Terris Moderatore. Pro ejus Conjuge *Catharina*, *Regina* nostrâ Serenissimâ; Pro Reginâ Matre *Henrietta Maria*; pro Illustrissimo Principe *Jacobo Duce Eboracensi*; aliisque quibuscunq; è regio stemmate oriundis. Pro utrâque Domo Parliamenti. Pro Regni Proceribus nobilissimis; præsertim iis qui Regi adsunt à consiliis secretioribus. Speciatim verò preces apud Patrem Cœlestem sunt effundendæ, pro universo Clero Anglicano; pro reverendis-

ſimis Archiepiſcopis; pro Epiſcopis Reverendis; aliiſque quibuſcunque inferioris ſubſellii Clericis, quibus-quibus ſive muneribus ſive nominibus inſigniantur. Pro utraque Academiâ, ac inprimis hac noſtrâ. Pro Honoratiſſimo Domino Cancellario, ejuſque Vicecancellario Digniſſimo. Pro omnibus Doctoribus; Procuratoribus utriſque; Collegiorum & Aularum præfectis ſingulis; & præſertim (quò me vocat officii ratio ſingularis) pro *Collegio Magdalenenſi*, ejuſque membris univerſis.

Grata inſuper publicorum qui in Album Academiæ referuntur Benefactorum, facienda eſt à nobis inpræſentiarum Commemoratio. Nimirum Principis Illuſtriſſimi, *Humphredi Ducis Gloceſtriæ*; *Johannis Kempe*, Cantuarienſis Archiepiſcopi; *Thomæ Kempe*, Epiſcopi Londinenſis; *Margaretæ*, *Comitiſſæ Richmundiæ*; *Henrici Septimi*, & *Elizabethæ* Uxoris ejus; *Richardi Lichfield*, Archidiaconi Middleſexiæ; *Thomæ Woolſey Cardinalis*, & Archiepiſcopi Eboracenſis; *Henrici Octavi*; *Mariæ Reginæ*; *Reginæ* etiam *Elizabethæ*: *Jacobi Regis*: *Thomæ Bodleii*, *Henrici Savilii*, *Guilielmi Sidley*, *Nicolai Kempe*, *Militum*; *Thomæ White*, S. Theologiæ Doctoris; *Guilielmi Camdeni*, Armigeri: Alio-

Aliorumque ſi qui ſint, qui Academiæ Oxonienſi quoquo modo benefecerunt.

Et quia Deus eſt Ille ſolus Bonorum omnium Largitor, qui aut Nos aut Propatrés noſtros per manus hominum locupletavit; (Quibus meritò accenſeatur *Guilielmus* etiam *Wainfletus*, Epiſcopus olim Wintonienſis, Magnus Angliæ Cancellarius, *Collegii juxta & Aulæ Beatæ Mariæ Magdalenæ Fundator longe munificentiſſimus*,) proinde ſoli & uni Deo, de tot tantiſque Beneficiis in Nos collatis, Gratiarum actiones habendæ ſunt, per & propter Mediatorem & Dominum noſtrum Jeſum Chriſtum. Cujus meritis jam freti, ejuſq; adjuti oratione, Deum Opt. Max. iiſdem verbis comprecemur, quibus Ipſe Incarnatus precandum ſtatuit.

Pater noſter qui es in Cœlis, ſanctificetur Nomen tuum. Adveniat Regnum tuum. Fiat voluntas tua ſicut in Cœlo, ſic & in Terra. Panem noſtrum quotidianum da nobis hodie: & dimitte nobis debita noſtra, ſicut & nos dimittimus Debitoribus noſtris. Et ne nos inducas in Tentationem, ſed libera nos a Malo. Nam tuum eſt Regnum, Potentia, & Gloria, in Secula Seculorum.

A M E N.

Subjecti igitur estote omni humanæ Creaturæ propter Deum: sive Regi, quasi præcellenti; sive Ducibus, tanquam ab eo missis, ad vindictam malefactorum, laudem vero bonorum.

§. 1. Quod ab initio hujus Capitis huc usq; dixerat in *Thesi* Beatus *Petrus*, pergit porrò jam per *partes*, & in *Hypothesi* explicare. Inprimis autem agit de debitâ illâ *obedientia*, quam & *Legi*, & *Regi*, quin & à Rege *Deputatis* præstandam statuit. Ad quam felicius evincendam, Duobus nititur Argumentis; Quorum alterum ab *Authore*, à *Fine* alterum mutuatur. Ordinationis hujus Civilis (ut ut [illegible] sive *Humanæ Creaturæ*,) Deus ipse & *Author* & *Vindex* audit. Nec enim *ideo Humana* dicitur, quòd sit *humanitus oriunda*, (ut *Græca Scholia* & *Didymus* videntur velle interpretari;) sed quod *hominum* sit *propria*, interque *Homines constituta*. *Finis* autem hujusce Ordinis non modò *utilem* eum probat, sed usquequaque *Necessarium*; Quum hâc potissimùm ratione, & *Virtutibus* & *Vitiis* stipendia constent: *Illis* nimirum *Præmia*, *Istis* Pœnæ constituantur. In quibus duobus quasi *Cuneis*, sive vitæ hujus *Cardinibus*, Tranquillitatis nostræ *Janua* in totum vertitur atque consistit.

§. 2. Sed

§. 2. Sed neq; satis sibi duxit Beatus *Petrus*, hoc officium in genere, [illegible] præcepisse; verùm insuper nos docere, (& copiosè quidem Compendio,) quônam *ordine* & *methodo*, quonam modo atque *mensura*, in hoc officio exequendo utendum sit. Nempe à lege Evangelicâ præceptum est, ut & *Deo*, & *Regi*, & Regis nomine *Gubernantibus* Subjecti simus. Sed *primum* Deo, *deinde* Regi, *demum* à Rege Deputatis. Deo scilicet propter *seipsum*, Regi verò propter *Deum*, à Rege denique Deputatis propter *Regem* obtemperandum. *Ita* tamen *propter Regem*, ut priùs & potiùs *propter Deum* per quam Rex regnat, ac magistratus inferiores Potestatis à Deo datæ participes facit, tam *His* quem *Illi* parendum sit.

§. 3. Ita autem distinguit *Petrus* inter *Regem* & *Rectores* ab *Rege missos*, (Verbi gratiâ inter *Claudium* qui dubio procul imperabat cum hæc Epistola scriberetur, *Eiusque* Imperii *procuratores* qui tunc provincias Romanorum *Claudii nomine* administrabant,) ut *Illum* vocet [illegible] *Hos* autem [illegible]. Ut trèq; voces quid differant, ex diversis Scripturæ Locis constare queat. Nam ut *supremas Potestates* per [illegible] expressit Beatus *Paulus*, (Rom. XIII, 1,) Ita sanctus

etiam *Matthæus*, de Romani Imperatoris *Vicario* loquens, [illegible] eum appellat, *Mat.* 27, 2.

§. 4. Duo sunt igitur, inter alia, (quorum certè hic Textus *feracior* est quàm ut *singula* tractare per tempus liceat,) quæ dignissima mihi videntur ut principe loco discipiantur; Magistratuum *Ordinatio*, & eorundem *Subordinatio*. Quumque ita à Deo sit comparatum, ut *suprema* Potestas sit penes *Regem*, Potestas verò *Subordinata* penes *Populi Primores* à Rege missos; tum *His*, tum *Illi*, sed cum *Discrimine* obediendum. Nam [illegible] Regi quasi *Præcellenti*, (secundum vulgatam versionem,) aut propter *Ipsius Potestatem*, (ut habet versio *Arabica*,) aut *quia omnia ei sunt*, (ut habet *Æthiopica*,) aut *propter ejus Imperium*, (uti est apud *Syriacum*.) Ut summatim Rem dicam, Cuivis Humanæ *Ordinationi*, aut cuivis Humanæ *Creaturæ*, (nam sic Apostolo [illegible] hic loqui placuit,) eâ methodo ac modo parendum docet Spiritus Sanctus, ut *Regi* in quantùm *Supremo Domino*, Reliquis in quantum à *Rege missis*, utrisque verò *propter Deum*, obsequii Debitum sit persolvendum. Et inde *Duo* (ut modò dixi) sese offerunt explicanda; Nimirum *Ordinatio*, & *Subordinatio* Magistratuum.

§. 1. Ad

§. 1. Ad primum membrum quod attinet, Argumentis ferè innumeris evinci potest, Quod *Magistratus* etiam *civilis*, æque ac *Ordo Ecclesiasticus*, summo jure censeri debet inter species ἱεραρχίας. *Cælitus* scilicet oriundus, *jureque Divino* constitutus. Et ut palam hoc fiat in ipso operis quasi *Vestibulo*, videtur mihi nostrâ omnium maximoperè interesse. Est enim illud vel luce clarius, & apud omnes in confesso, quod si *Populi Universi* Vicarius Rex esset & Vicemgerens; si solùm *Populi* Minister & vindex Iræ; si Potestates sublimiores à *Populo* essent Ordinatæ, (quod toties venditant & contendunt Hyperaspistæ Democratici,) si perverso *hoc* sensu *humana* essent *Creatura*, nec alio jure fruerentur quàm quod effræni *Multitudini* acceptum ferunt; Actum esset illicò *de Causa Regia*, quam tantâ animi confidentiâ in nos suscepimus asserendam. Quapropter Illud ante omnia incumbit mihi evincendum, non à *Populo simul convento* Ordinationis hujus Originem, (quod ipsi * *Grotio* τῷ Πάνυ errore patrio adhuc correpto humanitùs contigit autumasse,) sed à *Deo* constituente petendam esse.

* *Notandum est, primò homines non Dei præcepto, sed sponte adductos experimento Infirmitatis familiarum segregum adversus violentiam, in societatem civilem coiisse, unde ortum habet Potestas Civilis, quam ideo humanam ordinationem Petrus vocat.* Grot. de Jure Bel. & Pacis, l. 1. cap. 4. Sect. 7. pag. 86.

§. 2. Inprimis autem huc facit, quòd *Potestas* hinc inde in sacris literis pro ipsâ *Persona* usurpatur, quæ Potestatem Illam habet cœlitùs sibi demandatam. Quod enim dicit Gentilis Ille, ἄνθρωπός εἰμι ὑπ' ἐξουσίαν, (Mat. 8. 9.) perinde est ac si dixisset, εἰμι ὑπὸ τὸν ἐξουσίαν ἔχοντα. Pari modo & istæ phrases, *Homo sum sub Potestate constitutus*, (Luc. 7. 8.) *Et omnis anima Potestatibus supereminentibus subjecta esto*, (*Rom.* 13. 1.) ut ut per modum *abstractionis* quoad *sonum* efferuntur, sunt puræ putæ *Concretivæ* quoad *significatum*. Nam quos Apostolus (ad Romanos) ἐξουσίας nuncupat, Salvator noster ἐξουσιάζοντας vocandos censuit. (*Luc.* 22. 25.) Cujusmodi metonymicam loquendi rationem non *in irrita* usurpatam à *spiritu sancto* existimemus, sed eo fine & proposito ut omnibus Subditis innotesceret, non duntaxat ad *Personas* & nudam δυνάμιν Imperantium, verùm insuper ad *officium* & ἐξουσίαν respiciendum, quibus *desuper* instructi unctique sunt. Unde passim apud Homerum —τιμὴ δ' ἐκ Διὸς ἐστι. Quin & veteres *Ægyptii* in ea semper sententiâ erant, (ut Author est nobis *Diodorus*,) ἐκ ἄνου δαιμονίου τινὸς προνοίας βασιλεῖς τετυχέναι τῆς τῶν ὅλων ἐξουσίας. Cui consonum est illud quod inter Placita *Essenorum Porphyrius* memorat, ἐκ δέχα θεοῦ πρεγίνεσθαι τοῦ τὸ ἄρχειν.

Diod. Sic. l. 1.

§. 3. Quor-

§. 3. Quorsum autem *Magistratus* passim in vetere Instrumento per vocem *Elohim* efferuntur? *Non* propter aliquid *Divinitatis* ipsorum Essentiæ inhærentis, (quippe quibus compertum est *humanitus* omnia evenire, æque ac reliquis ex vulgo humani Generis,) Sed inprimis ob rationem à *Salvatore* nostro exhibitam, nimirum quòd ad eos Sermo Dei factus est. (Joh. 10, 35.) vel (ut planiùs id exprimam, & exegeticè,) quòd ad *divinum* illud munus ita *divinitus* sunt vocati, ut in eodem obeundo ipsius *Dei in Terris Vicarii* sint. Ob secundam rationem à *Moyse* redditam, *Quia non hominis, sed* * *Dei Judicium est*; aut saltem aliquid divini admistum habet. (Deut. 1. 17.) ob tertiam insuper rationem quam apud *Psalmistam* videre est, nempe *quod Deus Illis adest in Rebus Imperii Administrandis.* (*Psal.* 82. 1.) Unde legimus de Moyse, *quod erat in Deum Aaroni.* (Exod. 4. 16.) *Deusque* dicitur *Pharaonis ab ipso Deo constitutus*, (Exod. 7. 1.) nequaquam ἀπολελυμένως, benè tamen κατὰ τὸ, putà *divinam Auctoritatem*, quâ deo concedente munitus est. * *Ego dixi vos Dii estis*, id est (ut optimè exponit *Justinus Martyr*, aut Quisquis scripsit *Quæstiones & Responsiones ad Orthodoxos*,) Dedi vobis καὶ τιμὴν, καὶ τάξιν, καὶ κλῆσιν μου. *proinde populum*

Exod. 22. 28.

* 2 Chron. 19. 6.

* Psal. 61.

Justin. in qq. & Resp. ad Orthod. q. 142. p. 378.

lum judicate, ac si Ego judicarem. Eodem planè sensu & Illud dicitur (Psal.86.8.) *Non est similis Tui inter Deos*, id est *Dei in Terris gerentes vicem*, penes quos est civilis aut Ecclesiastica Administratio. Ob *quartam* denique rationem, *Dei* nomine censentur, quia *divini* sunt regalis officii *Fructus*, nimirum *Pax*, & *Justitia*, ex eâdem quasi *Arbore* æquis passibus *succrescentes*.

Psal. 82. 6. §. 4. Huc accedit quod viri principes & *Filii Dei* appellantur in sacrâ paginâ. Ut cum dicuntur *Filii Dei* Filias hominum deperiisse, (Gen.6,2,) *Symmacus* & *Aquila* τοὺς υἱοὺς Δυνασευόντων, *Filios* Dei vertendos censent. Non propter *summam Sanctitatem* quâ Reges subditis antecellunt, (Nam ex fæce subditorum sunt Filii Dei *Adoptivi*,) nedum propter *Naturæ* præ reliquis homulis *excellentiam*, (nam unus *Christus* hoc pacto *Filius Dei* est appellandus,) Sed propter *Muneris Dignitatem* statim à Deo eminentissimam, quâ Magistratus in Solio positi privatas omnibus anteponuntur; vel propter Nomen *Angelorum*, quod cum Illis Spiritibus commune habent, qui & Ipsi *Filii Dei* * non uno loco denominantur. Et summâ sanè cum ratione dicuntur *Angeli* Magistratus, partim quòd Deus eorum operâ in rebus mundi dispensandis

* *Jobi* 1. 6. & c.38. v. 7. 2 *Sam.*14.17. & c.19.v.27.

(sive

(ſive in pœnis ſive in præmiis pendendis) utitur; partim quòd *Angelos Illos Cœleſtes* perinde *animi Puritate*, ac *ſplendore Majeſtatis* referre debent. Idque ob Illam, inter cæteras, quam *Irenæus* innuit rationem; *Cujus Juſſu homines Naſcuntur, Hujus Juſſu & Reges conſtituuntur, apti iis qui ab ipſis regnantur.* *Iren. lib. 5.*

§. 5. Immò nec illud prætereundum, quòd Reges non rarò in Sacro Codice *per unctos Domini* exprimuntur. (Id quod *David* de *Saule* dixit, 1 *Sam.* 24. 7.) non ob illud duntaxat quod vulgò creditur, quia Reges Iſraelitici ad jura regia promovendi, cum illâ ungendi Cæremoniâ, jubente Deo inaugurabantur; (1 Sam. 9, 16. & cap. 15. ver. 1;) ſed eâ potiſſimùm de Cauſâ, quam Sanctus *Paulus* aſſignavit, (ad *Rom.* 13. 1.) quia legitima Poteſtas Regium munus obeundi, non niſi *cœlitus* & à *Domino* concedi queat. *Cyrus* enim, quantumvis *Ethnicus*, nec unquam oleo delibutus, *Chriſtus* tamen & *unctus Domini* ab ipſo Domino dicebatur. (*Iſa.* 45. 1.) Quod manifeſtum Diſcrimen innuit inter *Externam* Unctionem, quâ *Invaſores* Imperiorum perfundi poſſint, & Unctionem illam *Internam*, quâ Dynaſtæ ſolùm legitimi (bonæ fidei poſſeſſores) non tantummodo in *Regnum*, ſed & in *Jus regnandi*

nandi admitti ſolent. Quod ad Priorem ungendi rationem attinet, Hæc in *Unctos* etiam *Diaboli* conferri poteſt, ideoque *contemptim per ſe* habetur. Poſterior autem ungendi ratio eſt quiddam *divinitus* impertitum, & ad *Unctos Domini* conſtituendos, tum neceſſariò *requiritur*, tum ſola *ſufficit*. Nam ubi legitimus eſt ſucceſſor, *Unctione* opus non eſt, ut rectè *Junius* & *Tremellius ad* 2 *Reg.* 23. 30. Quocirca populus *Iſraeliticus Jehoachazum unxerunt*, non ad aliquid Juris impertiendum, ſed ut ejuſmodi Ceremoniâ teſtatum facerent, Regnum Armis *Ægyptiorum* aliquandiu interciſum, quaſi de integro Huic tradi contra *Ægyptios* defendendum.

§. 6. Quarto loco vel inde conſtat de *Magiſtratus Civilis Hierarchiâ*; Quòd, ſicut omne *jus Paternum* ex *Jure Divino* dimanavit, (idque ponitur extra omnem controverſiæ aleam, ſiquidem Deus in Decalogo diſtinctè jubet, ut unuſquiſque Parentibus morem gerat,) Ita omne *jus Regium* à *Paterno* primitùs dimanaſſe, aliquantò luculentius per ſe videtur, quàm ut in eo demonſtrando prolixiùs agam. Præterquam enim quòd palam conſtat, omne Regimen ab initio intra ſolius Paterni Juris pomœria clauſum,

sum, non nisi tempore procedente in varias Formas pullulâsse; & utriusque generis πρωτοτόκια (*Regnum* scilicet & *Sacerdotium*) ad Primogenitum apud Judæos ex Dei Decreto pertinuisse; (ipsoque Judice *Aristotele*, αἱ οἰκίαι πρῶτον ἀρχαὶ καὶ πηγαὶ πολιτείας καὶ δικαίου,) Accedit etiam illud notatu dignum, quòd Rex quandoque in sacris Literis per *Patris* Nomen enuntiatur. Ita enim *David* compellat *Saulem*, 1 Sam. 24, 11. Et quum *Debora* summâ Rerum in populo Dei potita esset, non *Reginam* se, aut *Judicem*, sed *Matrem in Israel* vocandam duxit. (Jud. 5, 7.) Nec hoc in loco reticendum, quod apud * Sanctum *Hieronymum* videre licet; nimirum *Philistinos* in more semper habuisse, Reges suos ad unum omnes *Abimelechi* nomine compellare; quod quidem *Patrem*, juxta ac *Regem*, felici omine consignificat. Et quandoquidem qui in Populo Primas tenet, non magis *Princeps*, quàm *Pater*, & Pater quidem *Patriæ* vocari solet, (secundum illud *Xenophontæum*, οὐδὲν διαφέρει ἄρχων ἀγαθὸς ἀγαθοῦ Πατρὸς,) duplex inde Documentum & *Principibus* & *Subditis* haurire datur. *Principes* scilicet admonentur, nequando secùs illi in *Subditos* quàm in *liberos* animadvertant, iisque de Rerum affluentiâ * Nutriciorum instar prospiciant. *Subditis* insimul

Arist. 7. Eudem. 10.

* *Hieron. l. 9. in Ezek.*

Xenoph. Κυρ. Παιδ. l. 8.

* Esa. 49. 23.

insimul innuitur, eodem Tituli compendio, ut *Principes* suos (quantumvis asperos) *Parentum* loco revereantur.

§. 7. Quid, quòd *Populi Pastores* identidem appellantur à *Spiritu Sancto?* Num ob Naturæ præstantiam aliquam, quâ cæteris hominibus haud secus præstant, ac homines cæteri suis *Gregibus* atque *Armentis* antecellunt? minimè Gentium. Sed multò potiùs quòd eandem nascendi sortem perpessi, & ex eâdem humo sæpe sublati, in id fastigium Majestatis *ad Dei Nutum* evehuntur, *Deique* in Terris Thronum tenent. Eapropter *Augustinus* disertè docet, eundem Deum qui Majestatem *Suavissimis* dedit Imperatoribus, putà utrique *Vespasiano*, dedisse etiam *Domitiano*, quamvis *Tyranno* crudelissimo. Eundem Deum qui *Constantino*, etiam Apostatæ *Juliano* Majestatem regiam commodavisse. Unde Supremis Magistratibus planè *ex æquo* obediendum, sive *æquis*, sive *iniquis*, modò non sint *absque Titulo*, sed *exercitio* solo Tyranni. Quippe cætera *dispares*, in hoc *conveniunt*, quòd Majestatem à Deo datam videntur ex æquo participare.

Augustin. de Civ. Dei. l. 5.

§. 8. Quàm reverenter denique Sanctéque *Majestas Regia* haberi debeat, ut *Majestatis* ipsius

ſius *Dei* ſive *Particula*, ſive *Propago*, vel *inde* licet *conjectare*, immò fortiter *arguere*; quòd ab omnibus in *Theologia*, *Juriſque Prudentia* verſatiſſimis, Crimen *læſæ Majeſtatis Sacrilegio* proximum judicatur. Immò crediderim eſſe Piaculum *Sacrilegii* nomine cenſendum, *Vicarium Dei*, & *Unctum Dei*, & *Ordinationem Dei* impetere, adeoque ipſum *Deum* in ejus *Diacono* violare. Ita enim Beatus *Paulus* de *Poteſtate* & *Perſona* Regali ſtatuit, in Epiſtolâ ad Romanos, capite decimo tertio; ubi quinquies de utriſq; ſic ſcriptum legimus. ἐξουσία εἰ μὴ ὑπὸ θεοῦ, v. 1. τῇ θεοῦ διαταγῇ, v. 2. θεοῦ διάκονος, v. 3. λειτουργὸς θεοῦ, v. 4. θεοῦ λειτουργοὶ, v. 6. uſque adeo verum eſt quod Sanctus *Paulus* aſſeverat, οὐκ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ. ut Ipſe Dominus & Salvator ipſam *Pilati* ἐξουσίαν (ſiquam ſaltem haberet) contra *ſeipſum* etiam adſtrueret. οὐκ εἶχες (inquit Ille) ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ σοὶ δεδομένον ἦν ἄνωθεν. (Joh. 19, 11.) Ideoque cùm *Samuel* affatus Populum hæc verba præmiſiſſet, [*En Regem quem elegiſtis & petiiſtis,*] Illa ſtatim ſubjunxit eodem ſpiritûs anhelitu, [*Ecce Deus poſuit eum Regem ſuper vos.*] Id eſt, Regem depoſcentibus *Deus* vobis *Hunc* dedit. Vos *elegiſtis*, ſed Deus *poſuit*. Vos *in ſpeciem* elegiſtis, *cap.* 12, *v.* 13; ſed quem *Deus* jam *dudum* & *in ſolidum* elegerat, *cap.* 10, *v.* 24.

1 Sam. 12. 13.

1 Sam. 9. 16. & c. 10. v. 24.

Jun. Brut. Vindic. contra Tyran. Qu. 3. pag. 268.

Quid, quòd Ipse *Junius Brutus* simul *fatetur* & *ostendit, Deum Reges instituere, Regna Regibus dare, ipsos Reges eligere?* Quibus feliciter concessis, Juris Regii non refert, ut *Electio* quæ *Dei* est suffragiis Populi comprobetur. Nec multum videtur interesse, si Populus *Reges constituere* aut *Regna tradere* dicatur, dummodo Deus etiam conceditur cùm *Regna dare*, tum *Reges ipsos instituere*. Quinimmò Reges à Deo non tantùm *eligi*, sed & *constitui*, * *Irenæus* & *Clemens* Authores sunt. τὸν βασιλέα φοβηθήσῃ, εἰδὼς ὅτι τοῦ κυρίου ἐστὶν ἡ χειροτονία. Quod *Reges regnant per Deum*, διαῤῥήδην affirmatur *ab ipso Deo*, *Prov.* 8, 15. Neque tantùm *permissive*, (ita enim & Diabolus per ipsum Deum regnare dicendus est,) sed per Deum *constitutive*, prout Viri oculatissimi Locum illum interpretantur. Et benè regnant *per Deum*, qui solum *propter Deum* regnare debent, Potestatisque Judiciariæ Capitale supplicium infligendi Deum solum Authorem habent. De cujus rei ratione vel inde breviter nobis constat, Quòd Nemini liceat per Dei leges mortem sibi accersere. Nam quod sibi non licet contra se, Id ut aliis contra se liceat, aut sibi contra se liceat, aut sibi contra alios, nemo potest efficere. Ratio est, quia Nemo Jus aliis conferre potest quod

* *Iren. ubi supra. Clem. Constitut. L. 7. c. 17.*

quod ipſe prius in ſeipſo conferendum non habuit; nec plus ſibi adverſus Alium, quàm adverſus ſe ſibi licere queat. Ergo Legem promulgare ſub Pœnâ Capitis obſervandam, & Legem iſtam violantibus ſententiam Capitis irrogare, illud eſt Prærogativæ quod ſoli Deo Magiſtratus acceptum ferunt. Unde & liquidò ſatis conſtat de eorundem Hierarchiâ.

§. 9. Sed hic *objiciant* Miſobaſiles, & magni Nominis Litigatores, quòd aliquammultis antè ſeculis quàm Populus *Iſraeliticus* à Deo *Regem* efflagitaſſet, *Moſes* de Rege illo prædixit, *Deuteronomii* 18. 14, 15. *Quum perveneris in Terram quam Dominus Deus tibi poſſidendam dedit, in eaq; habitaveris; Tu dices,* (inquit *Moſes*) *conſtituam Regem ſuper me, ut cæteræ Gentes quæ ſunt in circuitu; tum vero eum Regem conſtitues quem Dominus elegerit è medio fratrum tuorum.* Unde elicitur Argumentum, quòd licet Regis *Electio* ad *Deum* ſpectet, ejuſdem tamen *conſtitutio* ſit penes *Populum.*

§. 10. Huic autem objectamento, ut ut *palmarium* eſſe videtur, & quod in os nobis obganniunt Incerti vulgi Aſſentatores, videtur poſſe *multifariam* & tamen *breviter* os obſtrui.

Inprimis enim Regem à *Deo petiit* iſte Po-

pulus, utpote gnarus & ſibi conſcius, *ſui juris non eſſe*, Regem aliquem creare. Secundò. *dices* Tu, [Conſtituam.] Sed à *Dicto* ad *Factum*, prout à *Facto* ad *Jus*, peſſimè valet argumentum. Tertiò. conſtituam Regem (non *ſubter*, ſed) *ſuper me*. Ergo *Populo Univerſo*, non tantùm *ſingulis* in Populo, (fatente populo univerſo,) ſuperior audit. Dato enim, (at non conceſſo,) quòd ſumma Rerum ab origine penes *Populum* permanſiſſet; ſi tamen Regi à ſe electo ita ſeſe addixit in Servitutem, ut totum illud quod habuerat regnandi Jus à ſemetipſo abdicaverit, & in alium planè tranſcripſerit; nec ampliùs retinet, nec jure poteſt revocare, quod ſciens volenſque *non-ſuum* fecit. Quartò. *Moſes* addidit [*conſtitues*,] non omnino *imperative*, ſed modo prorſus *indicativo*. Prædixit quod *de facto* futurum viderat, non præcepit quod Ipſi *de Jure* facerent. Aut, quintò, ὡς λέξει, & καταχρηστικῶς, per vulgarem figuratè loquendi modum, *conſtituere* dicuntur, Quem *non-recuſant*, & à Deo *agnoſcunt Conſtitutum*. Sextò. non *quemcunque* conſtitues, ſed quem *Dominus* tuus *elegerit*. Et Regem ſanè *quemcunque*, modò à *Domino* ſuo *electum*, non eſt *Populi* reprobare, quantumvis *magni*; niſi fortè *Deus Ipſe* (Dominus Ille Exercituum)

qui

qui *ſingulis* in Populo *major* eſſe non negatur, *univerſis* tamen *minor* habendus ſit. Septimò. dixit Populus *Samueli*, *Præpone nobis Regem*, (1 Sam. 8. 5.) Et Commate Sexto, *da nobis Regem*, & * Commate 19. Rex *nobis præerit*. Dixitque *Samuel*, (*Saulem* Regem allocutus,) *Unxit te Jehova in Anteceſſorem ſuper ſuam Poſſeſſionem*. quòd eſt perinde, ac ſi dixiſſet, *Nihil aliud nunc feci, quam quod ante in mandatis* ab ipſo Domino acceperam. Edixit enim Jehova, (*verſe* 22,) *Auſculta voci eorum, ut præficias iis Regem*. Non ergò Populus *ſibi ipſi*, ſed *Samuel* Populo; neque *Samuel* ſuâ ſponte, ſed ipſo *Deo præcipiente*, Regem Populo præficiebat. 1 Sam. 10. 1.

§. 11. Et hæc ſufficiat prælibâſſe *de Magiſtratuum Ordinatione*. Quæ ideo κτίσεως ἀνθρωπίνης, ſive *Humanæ Creaturæ* cenſetur titulo, non quòd non ſit ἐκτίσεως, planéque divinitùs oriunda, ſed quòd *Hominum ſit propria*; &, quantumlibet à Deo, *apud homines* tamen *conſtituta*.

§. 1. Deinceps ſequitur expendenda *Subordinatio Magiſtratuum*. Quam ita nobis hoc loco deſcripſit *Petrus*, ut ſatis liquidò edocuerit, Quid *cuique* Magiſtratuum, & *Quo* ſit *ordine* deferendum. *Subjiciamini* (inquit Ille) *omni humanæ creaturæ*, ſive *ordinationi*, & *propter Deum* ſubji- II.

ſubjiciamini. Non tantùm *Claudio Imperatori*, verùm & *Furio Camillo Scriboniano*, aliiſque etiam Cæſareis in aliis Provinciis Procuratoribus. Non tantùm *Regi* morem gerite, ſed & à *Rege Subrogatis*, & Provincias particulares *Regis vice adminiſtrantibus*. Neque *ſummi* duntaxat, ſed *imi* ſubſelli Adminiſtris. Univerſis inquam & ſingulis qui *de Jure* vobis *præſunt* ac legitimè *præficiuntur*; ſed ſuo ordine & loco, ſuo modo atque menſurâ, ſuum cuilibet obſequium præſtandum eſt. Nam *Regi* in quantum *ſupremo Domino*, *Reliquis* in quantum â *Rege miſſis*. Regi ſoli *ſecundum Deum*, Reliquis verò *ſecundum Regem*, licet utriſque *propter* Deum, Divus *Petrus* hoc loco parendum vult.

§. 2. Ad quam Doctrinam Apoſtolicam tam claram, tam facilem, tam omnium oculis expoſitam, & paci publicæ conſervandæ ab omni parte neceſſariam, nunquam ſatis mirari poſſum, neque *Calvinum*, neque *Paræum*, neq; *Pleſſiacum Mornæum* (viros acri licet Ingenio & alioqui perſpicaciſſimos) eo modo quo decebat animum ſuum advertiſſe; ſed uſque adeo aut *caligaſſe* ad tam divinum Scripturæ Lumen, aut datâ operâ *Cæcutiiſſe*, ut affirmare non dubitaverint de *popularibus Magiſtratibus*, (nempe de

puris

puris putis Subditis in Magiſtratu inferiore conſtitutis,) eos ita ab ipſo Deo Libertatis populares Tutores fieri, uti adverſus ipſum *Regem* (in hac viriliter aſſerendâ) etiam manu armatâ graſſari liceat.

§. 3. Contra Cujuſmodi Graſſatores de *Regum jure* ediſſerturo, videtur mihi Res tota inde uſque ab origine, non modò quoad *Naturam*, verum etiam quoad *Nomen*, & quoad *Nominis rationem*, petendam eſſe.

§. 4. Et quia multum eſt Diſcriminis inter *Subjectum* & *Adjunctum*, de quorum debitâ convenientiâ incumbit mihi diſpiciendum; Separatim inprimis videndum habeo, quid ſit *Jus quod* ipſum quæritur, deinde quid *Reges* de *quibus* quæritur. Ita poſtmodùm conjunctim atq; dilucidè innoteſcet, *Quod* & *Quatenus* Adjunctum Subjecto competat.

§. 5. *Jus*, pro triplici Reſpectu ſecundum quem ad *Subjectum* referri ſolet, trifariam ferè intelligitur. Si ad *Perſonam* referatur, eſt quidem *Qualitas moralis, perſonæ competens, ad aliquid juſte vel habendum vel agendum.* Si referatur ad ipſam *Rem*, Juſtitiæ ſcilicet materiam, Nihil aliud ſanè videtur quàm *quod eſt Juſtum* ſignificare, *& Naturæ Societati ratione utentium*

non

non repugnat. Si ad *cujuſlibet virtutis materiam* ſpectat, eodem redit quò *Ipſa Lex*, ut ſtatuatur eſſe *Actuum moralium Regula*, non ad illud duntaxat quod *Juſtum* dicimus, verùm etiam ad Illud quod *Rectum*, obligans. Jus, priori modo acceptum, *Poteſtas* paſſim appellatur. Quæ ita differt à *Potentia*, ut illa *moraliter*, & *de jure*, hæc *de facto*, & *Phyſiologice*, apud Authores uſurpetur. Illa græcè ἐξουσία, hæc δύναμις nuncupatur. *Vis* qualiſcunque *Potentia* dicitur; *Poteſtas* non item, niſi legitimè exeratur. Penes Tyrannos *abſq; Titulo* ſæpe *ſumma* regnandi *Potentia* manet. (Cujus furfuris erat *Cromwellus* noſtras, Humani generis Propudium poſt homines natos iniquiſſimum.) *Poteſtas* verò non competit niſi legitimis Magiſtratibus; qui utcunque *exercitio* Tyranni ſint, caſtè tamen ſanctéque apud Subditos quoſcunq; haberi debent, quippe qui numinis ſunt Vicarii optimo jure conſtituti. Adſit modò Poſſeſſor juſtus, de Perſonæ injuſticiâ nulla nobis lis erit. Qui effrænem *ſine Titulo Potentiam* habent, Deo tantùm *permittente*; Illis ſæpe reſiſti nequit. Sed qui legitimam *Poteſtatem*, Deo cælitùs conſtituente; Illis nunquam reſiſti debet. Eaque propter *Beatus Paulus* Pontifici Maximo conviciatus per Imprudentiam, Veniam

Veniam illicò aucupatur Ignorantiæ ſuæ concedendam, (*Act.* 25, 5.) *Neſciebam* (inquit) *Fratres Pontificem eſſe Maximum. ſcriptum eſt enim, Principi Populi tui non maledices.* Ac ſi dixiſſet, *Magiſtratibus* etiam *injuſtis* ſummam deberi reverentiam; nec *ex ore* tantùm Illam, ſed & *ex animo* deferendam.

§. 6. Quod quò clariùs eluceſcat, tranſeamus veſtigiò ab *Adjuncto* ad *ſubjectum*: A *Jure* ſc. *quod* quæritur, ad ipſum *Regem de quo* quæritur.

§. 7. Nomen *Regis* à *Regendo*, ut Nomen *Principis* à *primas ferendo* fluxit. Illo *Imperii Summitatem*, hoc *Ordinis Primatum*, utroque Regis *Privilegium* ſimulque *Officium* indigitante; Ita ipſâ Etymologiâ comparatum eſt, ut auditis etiam Titulis quibus per leges inſigniuntur, ſtatim & *Muneris* & *Mercedis* Memoria Regibus refricetur. Sive enim per *Caput* totius corporis politici, (quemadmodum [a] *Jeptha* à *Gileaditis*,) ſive etiam per ipſum *Verticem*, partem Capitis ſublimiorem, (ut Tropus iſte explicatur ab Expoſitoribus [b] *Septuaginta*,) ſive per *Clypeos* [c] *Terræ*, ſive per *Terræ* [d] *Fundamenta*, ſive per *Annulos ſigillares*, (ut [e] *Zerubbabel* à *Jehovah*,) ſive per [f] *Montes*, ſive per [g] *Medicos*, ſive per *Populi* [h] *Paſtores*, ſive demum per [i] *Salvatores*,

a Jud. 11. 8.
b Deut. 33. 20 Eſa. 3. 17.
c Pſal. 47. 9.
d Pſal. 82. 5.
e Hagg. 2. 23.
f Jer. 51. 25.
g Iſa. 3. 7.
h Num. 27. 17
i 2 Reg. 13. 5.

vatores, qui primâs tenent in Magistratu describi solent; eorum aut *Dignitas*, quoad *Originem*, aut *Auctoritas*, quoad *Potentiam*, aut *utilitas*, quoad *officium*, nec obscurè quidem nec invenustè Audientium animis instillantur. *Rex* denique à *Regendo* vel ideo fluxit, quia Deo solo minor *Regendi Jus* habet quicquid nomine *Subditorum* venire solet. Et quicquid uspiam Titulorum in Sacris Literis ei ascribitur, videtur prorsùs ex industriâ ad id inventum, ut solum supra se Deum *Rex* habere significetur.

§. 8. Liquet autem ex *Jure Regni*, quod in Libro *Samuelis* legendum prostat, *Regibus* legum Violationem sine ullo apud Homines supplicio cedere. Unde *crimine vacare* dicuntur Reges, (Quod inter Juris nostratis placita agnoscunt facilè *Juris Consulti*,) *non* perinde ac si reapse *insontes* sint, sed ex eo quòd rerum à se gestarū rationi reddendæ *non sint obnoxii*; atq; eo saltem sensu *soluti legibus*, in quantum à Causâ unquam dicendâ (quantumvis *Rei*) liberantur. *Rex* verè dicitur, cui Subditi vel primarii *fidem jurant*, cujus *Imaginem nummus* præfert, cujus *legibus* omnes *parent* à cujus Judiciis ad *neminem provocatur*, penes quē est [illegible] non solummodò [illegible], sive *Judiciaria*, verùm & [illegible], sive *Legislativa*; vel (quòd eodem

1 Sam. 8. 10, 11, &c. ad vers. 19.

eodem ferè redit,) Potestas [illegible]. (Nam *Par* in *Parem* non habet *condendi leges Potestatem*; ut *solius* sit *Regis*, Jus ipsum *dare*, *uniuscujusque* verò *Judicis*, Jus datum *dicere*.) Unde & νόμος *Rex* ἔμψυχος antiquitùs vocabatur, ob hanc potissimùm rationem, quòd etiamsi *secundum leges* imperitare teneatur, putà in *foro Conscientiæ*, In *foro* tamen *humano* ita *legibus absolvitur*, & ipse sibi suisque in *Legem cedit*, ut impunè quidlibet faciendi *Jus quoddam* habeat. Solus *Ille* dicendus *Rex*, cui competit *Majestas*; Quæ ab omnibus aliis Titulis inferiori Magistratui competentibus, (utpote παμβασιλείαν in se complectens,) immane quantum discriminatur. Nihil autem *Majestati* tam proprium est, quàm τὸ ἀνυπεύθυνον, (id est,) à nemine pendere, nemini esse obnoxium, à nemine posse judicari. Benè igitur *Rex Otanes* apud *Herodotum* dicebatur ἀνευθύνως ποιέειν τὰ βάλεται. Benè etiam *Xiphilinus*, περὶ τ' αὐταρχίας ὁ θεὸς μόνος κρίνειν δύναται, (aliter enim αὐταρχία, id est *supremus Dominatus*, nequaquam esset.) sed optimè omnium *Cassiodorus* hanc rem expressit. *Causa Regiæ potestatis supernis solis est applicanda Judiciis; quandoquidem e Cœlo petita est, & soli Cœlo debet Innocentiam.* Tantùm *abest ut Regnum* habeat qui Potestati qualicunque *rationem reddere* obli-

 gatur,

gatur, ut [illegible] apud *Pausaniam* opponantur. Solus Ille Rex est (ipso fatente *Junio Bruto*) cujus *amplissima censetur Potestas*, aut qui *Supremus* est *Gubernator*, quemadmodum *Junius* & *Tremellius* compluscullis Locis interpretantur. *Supremus* autem est *Gubernator*, cujus Potestas Gubernandi præcipuè vertitur & versatur, in *condendis legibus, iisdemque tollendis cum opus fuerit*; in *fœderibus faciendis, Belloq; & Pace decernendis*; in *vectigalibus ac Tributis* ad usum Publicum *exigendis*; in *Magistratibus Inferioribus pro arbitratu suo creandis*; in *honoribus Titulisq; prout voluerit conferendis*; in *Conciliis* & *Synedriis pro imperio indicendis*; Et (quod rei est Caput) in se suisq; quibuscunque, ut ut atrociter delinquentibus, à Judiciis tamen Humanis cùm visum fuerit eximendis. Ut Rex *reapse* non sit, sed tantummodò [illegible], qui *auctoritate suadendi*, non *jubendi Potestate* munitus est; aut cujus Actus qualescunque alterius juri substituuntur.

§. 9. Cujus Rei veritatis Argumento esse potest, & fidem facit, quòd apud veteres Latinos ita *Regnum* distinguitur à *Principatu*, ut Hic ab Illo immane quantum superetur. Cæsar enim narrat de quodam Gallo, quòd *principatum*

cipatum Galliæ *obtinuiſſet*, cùm *Regnum* ſolum modò *affectaret*. Et *Suetonius* de *Caligula* Sermonem habens, aſſirmat *parum* abfuiſſe, quin ſpeciem Principatus in *Regnum* converteret. Dicitúrque *Maroboduus* (apud *Velleium Paterculum*) non duntaxat *Principatum*, ſed & ipſam *vim Regiam* complexus animo. Et etiamſi apud nonnullos iſta vocabula adhibeantur ac ſi eſſent ἀσύνωνα, (Nam & Duces Lacedæmonii, quamvis *Ephoris Subjecti*, *Regis* nomine gaudebant, planè ut *Vandali* in *Africa*, & *Gothi* in *Hiſpania*, quorum Reges exauctorabantur quoties populo diſplicebant, *Regnum* habere præ ſe ferebant, nimirum σχῆμα, ut modò dixi, & planè κατάχρησιν) Ita tamen Ariſtoteles diſtinguendum exiſtimavit, inter *Regnum* κυρίως veréq; dictum, & purum putum *Principatum*, (qui apud *Vandalos* & *Gothos* & *Lacones* obtinebat, *Regnique* nomen *mentiebatur*,) uti *hunc* inter, & *Illum*, ſpecies aliquot interpoſuerit. *Illi* competit *Principatus*, qui ſub certis *conditionibus* in Dignitatem ſuam adſciſcitur. Unde & cautè diſtinguendum eſt inter *Dignitatem*, & *Poteſtatem*; *Patrocinium* inter, & *Imperium*; in *fide* eſſe, & in *Ditione*. Benè poteſt eſſe *Princeps*, in cujus *fide* eſt populus aut *Patrocinio*: Solus autem *Rex* erit, ſub cujus pleno

pleno *Imperio* & *Ditione*. Quocirca *Carolus* Ille *Quintus*, ut ut summus *Imperator*, & *totius* ferè *Belgii* non minùs quàm *Hispaniæ* reverâ Rex esset, *Brabantinæ* tamen *Provinciæ* non nisi *Princeps* & *Patronus* censendus erat. Quippe qui pactum cum eâ iniit, ut sibi nulla obsequii, clientelæ, ac obedientiæ officia à populis deferantur, quibus Ipse præstare nolit integra quæ solenni religione sposponderit. Sub cujusmodi conditione Regem suum *Poloni* eligunt, ut quo die Rex ipse fidem suam non liberat, Populus illicò universus à fide suâ liberetur. Illud autem est *Regnum* latinissimè sic dictum, cui Tria illa competunt, quæ Thucydides *Civitati* quæ verè sit *Civitas* impertivit; ut nimirùm sit αὐτόνομον, αὐτόδικον, καὶ αὐτοτελὲς. Id est, ut *Legibus*, & *Judiciis*, & *Magistratibus suis utatur*. Unde & *Sophocli* dicebatur παντελὴς μοναρχία, *Straboni* verò βασιλεία αὐτοκρατὴς, *Plutarcho* deniq; αὐτοτελὴς ἐξουσία.

§. 10. Et quicquid uspiam de *Regno*, (quod *subjectum* est *commune* hujusce *Juris* de quo agitur,) ex Authoribus Antiquissimis exscribi potest, eò pertinet & collimat, ut ipsius etiam *Regis* (qui *subjectum* est *proprium*) Naturam explicet. Quippe cujus est, (*Plutarcho* Judice,) οὐ μόνον κατὰ νόμους, ἀλλὰ καὶ τῶν νόμων ἀρχεῖν. Ἄκριτος audit apud *Æschylum*

schylum; & (quod eodem planè facit) [illegible] *Divi* dicitur. Id ni fuerit, profectò *Populus Rex Regum* ubique Regnorum vocandus erit; quin & omne genus Regimina reapse erunt *Popularia*. Nam *Populi Liberi* qui verè sit *Liber*, & *Regis* proprè sic dicti, eadem planè est ratio. *Libertas* autem *civilis* sine *summo Imperio* non solummodò non *constat*, sed & *concipi* non potest. Ut *Rex* reverâ sit *mancipium*, sine *Imperii Summitate*, quibuscunque demùm Titulis per contumelias & ludibria gaudere soleat.

§. VI. Qui diligenter observarunt, quòd *Regibus* Hebræis *verbera* sæpe infligerentur, si eas Leges violâssent quæ de Regis officio manebant scriptæ; (qui tamen Reges quin in plerisque *summo jure* imperaverint, dubitari quidem nefas magnus *Grotius* arbitrabatur, inquantum Populus iste Regem sibi dari efflagitaverant, Qualem habebant vicinæ Gentes, quæ, quum essent Orientales, *additæ admodum* * *regnabantur*;) fatentur simul quòd suâ sponte, atque in signum *Pœnitentiæ* ejusmodi verbera suscipiebant; nec à *Lictore* cædebantur, sed ab eo quem vellent, eoque modo quo vellent, & sic à Pœnis coactivis immunes erant. Nec quicquam officit

* *Grot. de Jure Belli & Pacis, lib. 1. c. 3. Sect. 20.*

cit Majestati vel *Dictatoris absolutissimi*, si iis Legibus obtemperet, quarum Ipse & Sanctor, & Vindex est; vel si ea supplicia tulerit, quæ sciens volensque Ipse sibi irrogaverat. Satis autem ostendit *Samuel*, in Jure Regum describendo, adversus Regum Injurias nullam in Populo Potestatem relictam esse. Quod rectè Veteres collegerunt, ex eo quòd *David* affatus Deum, (etiam post alias atq; alias à se illatas, non tantùm *Bathshebæ*, & *Uriæ*, sed & *omnibus Subditis* Injurias,) *Soli Tibi peccavi*, dixisse dicitur, *Psal.* 51.4. Nempe ad Regum *Jus summum* & Illud spectat, (si vocabuli Rigore velimus uti,) summam Subditis Injuriam inferre posse, nec *iniqua* tantùm *facere*, sed *facienda* etiam *præcipere*. Ita tamen ut nomen *Juris* non ad *Justitiam Præceptorum* referri debeat, sed ad solam *Præcipientis Impunitatem*. Nec ita *Impunitas* intelligitur, quasi Regibus *supplicium* omninò *nullum*, sed quasi nullum *nisi* à *Deo* legitimè queat irrogari. Cùm omnia *Illis licere* dicimus, Nihil aliud intelligimus, quàm omnia Illis *impune cedere*; satisque ad *Pœnam* censendum esse, quòd Deum in Cœlis Ultorem habent.

§. 12. Incommoda autem objicientibus quæ hinc sequuntur aut sequi possunt, si ad *Injurias* impunè

impunè inferendas *Jus regium* extendatur; In promptu habeo respondendum, Nullam formam Politiæ *absque Incommodis* apud mortales vel *fingi* posse; Nullos hominum in Terris ab omni parte beatos esse; Illum statum præferendum, non qui malis omninò *nullis*, sed qui *minimis* urgetur. Minus autem Incommodorum constat esse sequuturum, si omnia uni licere detur, quàm si ratio actionum reddenda sit. Nam si Reges etiam in seculo pro Tribunalibus humanis sistendi essent, nunquam Domus Regnatrices in tuto essent permansuræ; Ipsa Regna Resque Publicæ mox deinde convellerentur, si iis ipsis qui subduntur Jus regnandi subderetur cum ipso *Rege*. Nemo verò inficias iverit, Publicam Pacem & Quietem quovis pretio redimendam. At neque Quies sine Armis, neque Arma sine stipendiis, neque stipendia sine Tributis, nec Tributa sine Regis *Imperio summo*, sive αὐτοκρατορίᾳ haberi queunt. Et qui *summum Imperium* habet, non potest non patere multorum *Odiis*. Unde securitas Imperantis est omni modo munienda; Et summus ubique Gubernator perinde ἄσυλος esse debet, atque πυρφόρος apud Græcos, qui etiam in Præliis flagrantissimis, atque ab hostibus infensissimis, ut sanctè semper haberetur in more erat. Tacit. Hist. 4.

* k §. 13.

§. 13. Sed & præterquam quòd *Incommoda* neque ſolvunt Argumentum neque conficiunt, Jus regium non ex eo quod His aut Illis videtur optimum, ſed ſolùm ex *ejus voluntate* unde ipſum Jus oritur, eſt metiendum. Voluntas autem Dei in verbo ſuo manifeſtatur; unde Regis Jus ſummum impunè quidlibet faciendi irrefragabilibus Argumentis firmari poſſit. E. G. 1 *Sam.* 8. 11, &c. *Eccleſ.* 8. 4. *Rom.* 13. 2, 4, 5, 6, 7. & 1 *Pet.* 2. 18, 19, 20, 21.

§. 14. Nec quicquam in eo derogatur Divini Verbi Teſtimoniis, quòd Ethnicorum Coryphæi in eandem ubique ſententiam eunt. *Seneca Bruto* errorem exprobrat, graviterq; in eum cenſuram agit, quòd Regis Nomen extimuerit, cùm optimus ſtatus Civitatis ſub Rege ſit. Neque enim omninò quæritur, *An ſit ſerviendum*, ſed potiùs *utri duorum, Regi* ſcilicet an *Plebi* ſervire præſtet; *uni ſoli*, an *Univerſis*. *Omne Tyrannidis Exercitium per ſe eſt malum*, (inquit *Cicero*,) *ſed eatenus eſt ferendum*, immo etiam & *præferendum, quatenus Bonum quod in eo quæſitum eſt ſine iſto malo non haberemus*. Et vel Incommoda cum Commodis ſunt amplectenda, vel hæc cum illis mittenda ſunt. Unde *Cappadoces* apud *Strabonem*, cùm oblata à Romanis Liber-

Sen. de Benef. l. 2. c. 20.

Cic. de Legibus lib. 3.

tas

tas eſſet Popularis, oblatam valdè noluerunt, ſub Rege vitam præferentes. πρεσβυτέρφ τινὶ μὲν ἐλευθερίαν πρσφέρετε, βασιλέα δ' ἀξίουν αὐτοῖς ὑπάρχειν. Strab. lib. 2. mihi p. 540. Ac ſi nulla ſine Rege genuina Libertas haberi poſſet, quia nec ulla ſine Rege Salus exiſtit Diuturna. Sicut autem Potestas Regia ſub ſe reliquas complectitur, *Patriam* ſcilicet, & *Herilem*, Ita in Res ſingulorum majus eſt Dominium Regis ad Bonum commune promovendum, quàm Dominorum ſingularium, ad Bonum proprium; & *unuſquiſque Reipublicæ, ad uſus publicos, longè magis obligatur quàm Creditori*; (ut habet Regula Juris-Prudentium.) Cujus Regulæ ratio eſt, (uti ex *Ethicis Ariſtotelicis* videtur mihi colligendum) ὅτι ἀγαπητὸν μὲν, ἰνὰ μόνῳ, κάλλιον δὲ, ἢ θεάτρῳ. ἤδιον ἢ πόλιν· Unde *Plinius* ad *Trajanum*, *Regis eſt quicquid eſt omnium*. Et *Philo Judæus* ἀδὲ φυτηγίας explicatiùs aliquantò id ipſum aſſerit. ἢ μὲν ἀργυρός τι ἢ χρυσὸς, ἢ ὅσα ἄλλα κειμήλια παρὰ τοῖς Ἀρχομένοις θησαυρίζεται, τῶν ἡγεμόνων μᾶλλον ἢ τῶν ἐχόντων ἐστίν.

§. 15. Et ſi ita ſe Res habeat, ut quicquid pretioſi apud Subditos cuſtoditur, *eorum qui regnant* magis ſit, quàm *Poſſidentium*; Et *in Regno rectè ſic dicto*, * *Unus imperitet nullis jam exceptionibus, non precario regnandi jure*; Si de privatis judicare ad Magiſtratus pertineat inferiores, de Magiſtratibus illis ad Principem, de Principe verò ad ſolum Deum; Si qui verè Rex eſt non duntaxat *ex legibus*, verum etiam *in Leges* Imperium habeat; nec aliter conſtet Regale Regimen, niſi ſui planè ſit Juris, ipſumque τὸ ἀυτεξούσιον Ipſi maneat inviolatum; exinde ſtatim conficitur, (& conſequentiâ quidem ineluctabili,) Quod Magiſtratus Inferiores, ut ut in unum coeuntes, Populique Univerſi gerentes vicem, & à Romano etiam Pontifice quomodolibet animati, Regem tamen non poſſunt ſine crimine Capitali Armis aggredi, aut per Dei ſaltem * Tacit. l. 8.

saltem leges ei litem intendere, aut quocunque demum prætextu quicquam Illi intentare.

§. 16. Quod ex Præmissis Consectarium, etiamsi ex Præmissis sit usque adeo luculentum, ut vehementer sit *ignarus* qui illud *nescit*, & *deplorati* planè *ingenii* qui *non agnoscit*; Quinimmò pluribus Testimoniis è sacrâ Paginâ expromptis, pluribus etiam seculorum apud Historicos exemplis, pluribus denique Sapientûm & Sanctorum Martyriis comprobetur, quàm ut hodiè in Dubium vocari debeat; quia tamen hoc vitium præsentis seculi videatur, ut nihil sit tam *firmum* quod non *convellitur*, nihil tam *sanctum* quod non facilè *violatur*, nihil denique tam *certum* quod non vocatur in controversiam; non solummodò non *inutilis*, sed & apprimè necessaria videri poterit, tam *conspicui Axiomatis* in tantâ Luce *Elucidatio*.

§. 17. Quod etiamsi cum bono Deo in animo habeam effectum dare; impræsentiarum tamen hoc facere, neque per vestram mihi licebit (Dilecti Fratres) Patientiam, nec per Tempus huic Penso ex consuetudine præstitutum, nec per tremenda illa mysteria quæ adhuc restant percipienda. Quorum idoneæ Perceptioni quò fructuosiùs velificemini,

Gratia Domini Nostri Jesu Christi, Dilectio Patris, & Communicatio Spiritûs Sancti sit cum omnibus vobis in *S*ecula *S*eculorum.

F I N I S.

THE PURIFICATION OF OUR LADY, AND PRESENTATION OF OUR LORD.

A

SERMON

Preached before the

KING At *WHITE-HALL*

upon *Candlemas* Day, 1661.

THE

PURIFICATION

OF

LADY,

PRESENTATION

OF

LORD,

SERMON

Preached before the

KING A PRIVATE

upon Candlemas Day, 1661.

LUKE 2. 22.

And when the Dayes of her Purification according to the Law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord.

§. 1. UPon the Feaſt of the *Nativity*, our Lord himſelf was a *Preſent*. Upon the Feaſt of the *Epiphanie*, He was *Preſented*. And now on the Feaſt of *Purification*, He purpoſely comes to *Preſent Himſelf*.

He was a *Guift* ſent at *Chriſtmas*, from *God* to *Men*. At *Twelfſide* as *God*, he is ſaid to have *received Guifts of Men*. And now at *Candlemas*, as *Man*, he is a Guift unto *God* for the Sins of *Men*. At the 16 verſe of this Chapter, the Rural Votaries from the *Fold* did find him *weeping* in his *Cratch*. At the 21 verſe we find him *bleeding* in His *Cradle*. But in the words of this Text, we find Him *ſmiling* (as we may gueſs)

in his *Mothers Armes*. She devoutly carrying *Him*, and her *Devotion* carrying *Her*, and the Law of *Moſes* carrying Both, at once that *Shee* may be *Purified*, and *He preſented* unto the Lord.

§. 2. I have deſir'd ſo much the rather, in the choiſe of this Text, to take adviſe with the *Rubrick*, and the *Goſpel* appointed for the Day, Becauſe we have hardly eſcap'd an Age of ſo much *ignorance* in the *Canons*, and *Diſobedience* to the *Commands* of our *Engliſh* Church, that unleſs the old cuſtome be now reviv'd, the *People* of *England* (like the *Italian Prieſt*,) will be in danger of diſputing in time to come, whether the *Rubrick* be *Fiſh* or *Fleſh*; and be as apt to be in doubt, as the Man in *Poggius*, whether the *Pentecoſt* were a *Man* or a *Woman*. Again I chooſe ſo much the rather, to do the work of each day on the day it ſelf, becauſe the *Feſtivals* of the *Church* being conſider'd in conjunction, do comprehend the *Fundamentals of Chriſtian Faith*. And ſo a Pertinent diſcourſe upon each of *Them*, will (when the *Calendar* is expir'd) become a *Body of Divinity*.

§. 3. I ſhall therefore make haſt to the due Solemnity of the Day; and by premiſing its ſeveral

ſeveral *Names*, ſhall give a gueſs at ſome part of its *Nature* too. 'Tis call'd the Feaſt of *Puri*ſ*ication*, from the Pure Virgins being *cleans'd* from her Moſaical *Impurity*. The word *Impurity* being us'd by ſuch a Scriptural *Catachreſis*, as only to ſignifie the *yoke*, or the *obligation*, which by the *ordinance* of *Moſes* was faſten'd on her. 'Tis call'd the Feaſt of *Preſentation*, from our Lords condeſcenſion to be preſented unto the Lord. It might have been called the *Feaſt of Ranſome*, becauſe no ſooner was he *preſented* and given to God, but he was preſently *bought back* with a *Piece* of *Silver*. 'Twas commonly call'd *Hypapante* throughout the Churches of the *Eaſt*, from the Interview and meeting betwixt our *Saviour* and good old *Simeon*, (v. 28.) *Candlemas* it was call'd, or the *Feaſt of Lights*, becauſe of a Cuſtome ſtill *retein'd* in the *Church of Rome*, though worthily caſt off by the *Church of England*; for that of old it was the Day wherein they conſecrated *Candles*, and that in honour to the Idol which was commonly call'd *Februa*. A Goddeſs feign'd to be propitious to pregnant Women in their Child-births; and therefore allow'd to have the Priviledge of giving a *Name* to this *Month*, as well as the mode

mode of Solemnizing this very Day.

§. 4. From whence (by the way) 'twill not be uſeleſs to obſerve, that the *purifying* of *Women* after the Agonies of their Child-birth, is a thing common to us of *Chriſtendom*, not only with the *Jews*, but the *Gentiles* too; and may be matter of contention to the Malice or Ignorance of a Sect, which is either ſo *ſtupid* as not to *know*, or elſe ſo *obſtinate* as not to *acknowledge*, or at leaſt ſo over *peeviſh* as not to admit of a *conſideration*, That the very *ſame cuſtome* in ſeveral Places, may receive its Beginning from *God* and *Belial*; though not obſerved in the *ſame*, but in a *contrary* manner; not with the *ſame*, but with a *contrary* mind; nor at all to the *ſame*, but to a *contrary* end. ἑορτάζει Ἰουδαῖος (ſaith *Gregory Nazianzen*) κατὰ γράμμα. The *Jew* keeps Holy-Day, but according to the *Letter*. ἑορτάζει Ἕλλην The *Gentile* keeps Holy-Day, but according to the *Fleſh*. ἑορτάζομεν ἡμεῖς, The *Chriſtian* alſo keeps Holy-Day, but according to the *Spirit*.

§. 5. Let us *Rejoyce* then on *This Day*, becauſe *it is the Day which the Lord hath made*. And again let us *rejoyce*, even becauſe it is the Day which hath *made the Lord*. I mean hath made him, of a *Lord*, to become a *Servant*; hath made him

him, of a *God*, to become a *Votary*; hath made him of a *Giver* become a *Gueſt*. The Lord himſelf, on *this Day*, having been brought unto *Jeruſalem*, to be *preſented* unto the Lord.

§. 6. And as the *Text* does thus inſtruct us to the *Solemnity* of the Day; ſo the double Solemnity of the Day does teach us how to *divide* the Text; or rather the Text divides it ſelf into theſe two Generals.

The *Purification* of our *Lady*, and the *Preſentation* of our *Lord*. For each of which compellations, we have not only *Cuſtome*, but *Reaſon* too. For as *Chriſt* in the *Greek* does import a *Lord*, ſo *Mary* in the *Hebrew* is known to ſignifie a *Lady*. And it is obvious to infer, That She may well be *our* Lady, who was the Mother of *our* Lord.

In both theſe Generals put together, there are ſeven Particulars to be obſerv'd.

Firſt the *Actions*, which are expreſs'd; ἀνήγαγον, they *brought*, παρέστησαν they *preſented*. Next the *Agents*, which are imply'd; namely the *Relations* and *Friends* of Chriſt. *They* brought, and *They* preſented. Thirdly the *Subject*, ἀνήγαγον αὐτὸν, they brought *Him*. Fourthly the *Place*; εἰς Ἱερουσαλὴμ, to *Jeruſalem*. Fifthly the *End*; παραστῆσαι τῷ κυρίῳ, to

to *present him unto the Lord.* Sixtly the *Time*, ὅτε ἐπλήσθησαν αἱ ἡμέραι, when the *dayes were accomplished* wherein the *Mother* was to be *purified.* Last of all the *Obligation* and *Inducement* unto the whole; and that is νόμος μωϋσέως, *the Law of Moses.*

To go no farther than the two Generals, were too little for the Text; And yet to insist on each Particular, would be as certainly too much for the *Time allow'd.* And therefore I shall pitch on a Middle course; so *extending* the Generals, and so *contracting* the Particulars, as to wind them up together into these four Bottomes.

The Purification of the Parent, at once a Maid and a Mother too.

The presentation of her Son, at once presented unto the Lord, and the Lord presented.

Next the Circumstances or Adjuncts of Time and Place, wherewith these Actions were to be cloath'd.

Lastly the *Rule* of the Actions and Adjuncts too, unto which they both are to be conform'd.

§. 1. I must premise, touching the first, the *Purification of the Virgin*, (the first in *Order*, though not in *Dignity*, and perhaps to be *prefer'd* for giving the *Title* unto the *Day*,) That a legal

legal *Cleansing* or *Purification* must needs imply and presuppose a legal *Impurity* and *Pollution*; for which the Mother being deliver'd, and the Babe newly Born, did stand condemn'd by the Law to a kind of Excommunication, to wit an absolute Exclusion, during the time of their uncleanness, as well from the *Touch* of a *private Person*, as from an Interest and share in the Publick Meetings. First from the Touch of a private Person, The Mother, like her Babe, if She brought forth a *Son*, was no longer excluded then until the *eighth* Day; And no longer, if a *Daughter*, than till the *fourteenth*. But from the publick and solemn Meetings the prohibition was more *severe*; for if she brought forth a *Son*, she was excluded for 40 dayes; if a *Daughter*, for *seventy four*. Again the Infant, if put to *Nurse*, remain'd unclean but for a *Month*; but continuing with the *Mother*, the legal uncleanness continued also.

Levit. c. 12. and c. 15.

§. 2. Now this *imputative uncleannesse* may seem to be an Adambration of that * *Original Vitiosity*, with which our Nature was *corrupted* by the *Sin* of the first *Adam*, and was by consequence to be *purified* by the *Innocence* of the *second*. For as the legal uncleanesse was not so

*Παντὶ γενητῷ, κἂν σπουδαῖον ᾖ, παρ' ὅσον ἦλθεν εἰς γένεσιν, συμφυὲς τὸ ἁμαρτάνειν ἐστι. Philo.

Τὸ παραπεφυκὸς ἡμῖν ἀπὸ τῆς γενέσεως ἀλλότριον ζῶον, πολυκέφαλον θηρίον, θνητόντα ζωῆς εἶδος. *Jamblicus. Aristoteli* vero dicitur τὶ πεφυκὸς ἀντιβαῖνον τῷ λόγῳ.

null'd upon the 8 Day, as to *exempt* the persons cleans'd from being purified on the 40; (without which *later* purification they were not to enter into the *Sanedrim*, and sure much *lesse* into the *Temple*;) we may say in like manner of *original Sin*, It hath taken so deep a Root in the posterity of Adam, that however it were remitted both in the *Jewish Circumcision*, and *Christian Baptisme*, yet its Reliques and Dreggs doe so stick in *Both*, as to exclude us from the *Communion* & *fellow-membership* with the *Saints*, (supposing we live to a riper Age,) untill we are purified by *Repentance* in the *Blood* of the *Lamb*, wherof the *legal purification* was but an *Embleme*. And this may prompt us to give a Reason, why at the time of *Purification* there was to be offer'd unto the Lord, either a *Lamb and a Pigeon*, (that is, if the Parents were rich enough,) or else (in case they were not,) a pair of *Turtles* or *Pigeons* without a Lamb. The one for an *Holocaust*, the other for a *Sin-offering*. The first to signify their *gratitude*, the second their *Repentance*. The one was to *acknowledge* the special *Blessing* of the *Delivery*; and the other was to *expiate* the *Sullage* of it.

§. 3. Lord! how *filthy* and *impure* is the life of

of man, the *pureſt part* of whoſe Life, which is his *Birth*, can make his Mother ſtand in need of a *Purification*? That we are ſprung out of the *Duſt*, ſhew's the *unworthineſs* of our Nature; but that we derive it from our *Parents*, doth ſpeak its *guilt* too. 'Tis true the *Soul* of man is a pretious *Treaſure*; But *he hath it* (ſaith St. *Paul*) *in an earthen Veſſel*; which is ſufficiently *ignoble*, in regard of the *matter* of which 'twas *made*; but in regard of the *Mould* wherein 'twas *caſt*, (or of the *Conduit* through which *deriv'd*,) it is not only *ignoble*, but moſt *unclean* too. If men will glory in their *Extraction*, let them firſt make it appear that they are *born from above*; let them prove they are *regenerate*, *and born again*; *not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* ἐκ θεοῦ γεγόνασι. (as St. *Paul* ſpeaks out of the *Poet*,) that indeed they are the *offspring*, *and Sons of God*. For ἔστι δὲ αὕτη γενεαλογίας τρόπος. This (ſaith * *Chryſoſtome*) is the nobleſt kind of Genealogie. And ſo the *Bereans* were εὐγενέστεροι. not only *nobler*, but *better born*, than the *nobleſt* Jewes of *Theſſalonica*, *Act.* 17. 11. *Gregory Nazianzen* * forbids us to make a Boaſt of our *Progenitors*, unleſs we think it was for nothing, that the *Virgin* here was *puri-*

2 Cor. 4. 7.

Joh. 1. 13.

* *Chyſoſt. in Genes. Homil.* 23.

* *Greg. Naz. Orat.* 28.

rified, and *Christ presented*; or that our *Mothers* once were *Churched*, and we *Baptiz'd*. No, it rather becomes us (with holy *Job*) *that we say to Corruption, Thou art our Father; and to the Worm, thou art our Mother.* Or that we go *beyond Job*, in saying to *Iniquity*, Thou art our *Brother*; and to *Uncleanness*, Thou art our *Sister*. For let our *other* Relations be what they will, we cannot possibly deny that *Sin* and *We* were born *Twins*, if we take *David* to be Orthodox in what he saith of our *shape*, and *Conception* too; that the *one* was in *Sin*, and the *other* in *Iniquity*.

Nihil aliud est homo quàm sperma fœtidum, saccus stercorum, cibus vermium. post hominem vermis, post vermem fœtor sic in non hominem vertitur omnis homo. Bernard. de Anima. c. 3. p. 1051.

§. 4. Lord! how *strange* a thing it is, that any man should grow *proud?* And yet how *hard* a thing it is, to meet with a man who is truly *humble?* Our *understandings* indeed are *dark*, our *wills disobedient*, our *hearts deceitful*, our *passions* eminently *perverse*; But, which makes us *most miserable*, we are so *senseless* of our being so, That our special *Impellents* to *Humiliation* are common *Incentives* unto our *Pride*. We are apt *to glory in our Infirmities*, (if I may use St. *Pauls words*, not only *without*, but *against* his *meaning*,) and to take *honour* unto our selves from the justest matter of *mortification*.

Quid superbis homo, attendens quod fuisti vile semen, sanguis coagulatus in utero? unde superbit, cujus conceptio Culpa, Nasci pœna, labor vita, necesse mori? Id. ibid.

tion. 'Tis not the *knowledge* of what we *were*, nor the *remembrance* of what we *shall be*; 'Tis not the *baseness* of a *Conception*, nor the *unloveliness* of a *Grave*; 'Tis not the *gastliness* of *Death*, nor yet the *dreadfulness* of *Judgment*, that can subdue our exalted Thoughts to an humble *sense* of our *unworthiness*. But apt we are to be transported, with a *complacency* in our selves, and a *contempt* of *others*, although we cannot but be convinc'd, (at least in our *lucida Intervalla*, or *godly Fits*,) That we are *wretched*, and *poor*, and *blind*, and *naked*.

§. 5. *Clemens Romanus* (I remember) in his Epistle to the *Corinthians*, could think of no fitter *spell*, wherewith to *lay*, or *exorcize*, the Devil of *Arrogance*, or *Ambition*, than this so seasonable a *Topick* from whence I argue. Are we indanger'd by a τύφος from the *froth* and *vanity* of our *minds*, which only *raiseth* us (as it did *Lucifer*, and the other *morning Stars*,) to an *higher Fall?* ἀναλογισώμεθα ἀδελφοὶ ἐκ ποίας ἄλης ἐγεννήθημεν. *Let us reflect* (saith the Father) *upon the stuff which we were made of*; and * set the *contumelies* before us, through which we passed into the world. I am truly so far of that Father's mind, that had we but *patience* enough to *meditate* on our *original*, and

* Ποῖοι εἰσέλθομεν εἰς τὸν κόσμον. *Clem. Rom. in Ep. ad Cor. p.* 50.

and our *End*; from *what* we *came*, and *whether* 'tis that we are *tending*; would we contemplate on our *Features* in that impartial Mirroir of a *ſkeleton*; and inſtead of a fawning *Glaſs*, ſee our ſelves drawn unto the life in an *hollow Cranion*; I am inclinable to infer we ſhould be *higher* in *Gods* eyes, (which regarded not the *high*, but the *low eſtate of his Hand-maid*,) after the rate of our being *viler*, and more contemptible in our *own*. And even by *minding* higher Things than now we *doe*, we ſhould leſſe be *highminded* than now we *are*. Then let us not ſtand at too great a *diſtance* from the moſt *deſpicable* Perſon for whom Chriſt dyed; (no not ſo much as from the man, who bids us *ſtand farther off, for he is holyer than we*;) ſince we are equally deſcended from the very ſame *Eve*; and ſo, by Her, from the very ſame *Adam*; and ſo, by *Him*, from the very ſame *Earth*. Suppoſe a Potter of the ſame clay ſhall make a *waſhpott*, and a *Baſin*, intending That for the *Kitchen*, and *This* eſpecially for the *Cloſet*; ſhall the *Baſin* ſay to the *waſhpott*, I *am better than Thou*? There may indeed be a *great*, but there cannot be any *intrinſick* difference; as wholly depending upon the *Will*, and (by *That*) upon the *uſage* of

Si diligenter conſideres quid per os & nares, cæteroſq; Corporis meatus egrediatur vilius Sterquilinium nunquam vidiſti. attende, homo, quid fuiſti ante ortum, quid abortu ad occaſum, quid eris poſt hanc vitam. Bernardus ubi ſuprà

of Him that owns them. In *this* they certainly agree, that they consist not of a *different*, but of the *same* kind of *Dirt*; and being *broken* both in *pieces*, are equally *cast* unto the *Dunghil*. That *all* were *equal* in the *womb*, is contended by *Philo*, * the Learned *Jew*. That *all* were *equal* in the *Laver* of their *Regeneration*, *Gregorie Nazianzen* does argue with *exprobration*, as * *Beatus Rhenanus* does well observe. And so 'twas rationally ordain'd by the *Law* of *Moses*, That both the *poorest* and the *richest*, the *meanest* and the *most honorable*, the *Virgin* mother herselfe and her *purer Babe*, (however different they might be in all the Circumstances of *Life*,) should be equally *rated*, as well at their *Births*, as at their *Burials*. And though the Emperour *Leo*, Sirnam'd *Isaurus*, had rather the *Power* than the *Authority* to put an *excize* upon women's *child Births*, making every man pay for his being *Born*; Yet 'twas righteously provided under the legal Dipensation, (because by *commission* from *God Himself*,) that all the *masculine* children which were withall the *First-born*, should *pay* the same kind of *Custom* at their *entrance* into the world, and discharge the same *Debt* at their *Exit* too. Perhaps to teach us *This* Lesson, amongst some others,

* ἡ παίδων γένεσις ἐν ἴσῳ καὶ τοῖς λαμπροτάτοις καὶ τοῖς ἀφανεστάτοις οἴωθε συμβαίνειν. Philo.

* *Tingebantur olim eodem lavacro pueri, senes, divites, pauperes, viri, & mulieres; unde* Greg. Nazian. *objurgat opulentos, quos pudebat cum tenuibus simul tingi.* B. Rhenanus in Tertullian. de Coron. Mill. cap. 3.

others, that the *difference* of *Degrees* in the Sons of men, although indeed 'tis of *divine*, yet it is not of *natural*, but of *positive* Institution. For though *God* puts them asunder as far as the *Zenith* is from the *Nadir*, fixing a *King* upon the *Throne*, and casting a *Rebel* into the *Dungeon*, (which is enough to stop the Mouths of all our levelling Fanaticks, whether the *Adamites* abroad, or the *Anabaptists* at home,) yet all men by *Nature* are no less than *twice levell'd*; before they *come* in to their *Cradle*, and when they *go* into their *Grave*.

§. 6. But though this is the Lesson which we are taught by that *Law*, by which the mother after her *child-Birth* was to be *purifi'd* in the *Temple*; Yet it may easily be demanded, how the Law of *purification* could reach the *Virgin*. For was shee not *chaster* than the *Turtles* shee came to *offer*? was shee not her *selfe* a living *Temple*; and very much *purer* than the *Temple* to which shee went for a *Purification*? Can there be any *cleaner Flame*, than what stream's forth from a *Virgin Taper*? would we not wonder at such a *Chymist*, as should use his Alembick to *cleanse Elixirs*? And probably laugh at *that* Goldsmith, who should *refine* his *metals* beyond their

their *Quinteſſence?* To *purifie* a *Virgin*, may ſeem a Soloeciſme as great, as for a man to *waſh Water*. And to *purifie* ſuch a Virgin, as had been happily imprægn'd by the *Spirit* of *purity*, is juſt like *waſhing* the *cleareſt water*, as it newly glide's forth from the *cryſtal Spring*; not ſo much as *deflowr'd* by the embraces of the *River*, much leſſe by being *mixt* with the *Brackiſh Ocean*. Its true indeed ſhee was a *Mother*, but by ſo much the more a *Maid* too. Shee was deliver'd of a *Son*, but of *ſuch* a Son, as was *the wiſdom of the Father*. Shee lay-in of an *Infant*, but *ſuch* an Infant, as was *The Word*. Shee encompaſſed a man, but *ſuch* a man, as was *Emanuel*. Shee brought forth *a child*, but *ſuch* a ſtrange child, as had *the Goverment on his ſhoulders*; A *child* whoſe *name was called wonderful, Counſellour, the mighty God, the Everlaſting Father, the Prince of Peace, Iſa.* 9. 16. And being deliver'd of *ſuch* an Infant, *ſuch* a child, *ſuch* a manchild as *This*; How could *That* which made her *pure*, make her need a *Purification*? Or (to give this objection its utmoſt ſtrength) Admit that *Marie* in her *Perſon* might ſtand in need of being *purified*, (though not in regard to the *Babe* ſhee *bare*, Yet at leaſt to the *Parents* of which ſhe was

born;) must therefore the *Author* of her *Puritie* submit himselfe to have a *share* in her *Purification?* must Christ himself become the *Subject*, as well as the *Maker* of that Law? For so the greatest number of Copyes agree to have him; reading ἡμέρας καθαρισμοῦ (not αὐτῆς, but) αὐτῶν the dayes (not of *her*, but) of *their* Purification. So reads the oldest and best of Manuscripts, which 'tis our happiness to possess in our *English Archives*. So reads * *Origen* out of *choice*, whose matchless pains in *comparing Manuscripts* might make him the abler to *choose aright*. So reads *Erasmus*, and *Zegerus*, *Laurentius*, and *De Dieu*. And by the stream of such strong Authority, the Judgment of *Beza* is *carried down*; And so is the *Arabick Translation*, which seems to follow the *Vulgar Latin*, as well in *This*, as in *other* Things. Nay so reads the *Syriack*, which is in order of time *before* the *Arabick*, from which our *English Translators* do seem to have render'd it in the *singular*. Now that *Mary* should be Purified, there is a reason more obvious. Because though *her self* was a *Mother-Maid*, in so much that a Child-Birth which *defiled other* Women, may well be said to have *cleansed Her*, (& so her *real Purification* was coeta-

* Homil. 14. and 18.

coetaneous with her *delivery*;) yet we know ſhe was the *Daughter* of a *Conjugal Bed*, and ſo the ſubject of an *Original*, though not an *Actual* Vitioſity. Albeit the *Greek* Fathers are wont to call her [Θεοτοκον] *the Mother of God*, yet did they not make her, by That, a *Goddeſs*; (as ſome in the world are bold to do, by the *Rapine* and *Sacriledge* of their *Devotion*, whilſt they ſupplicate *God the Son* for the *Merits* of his *Mother*, or pray unto the *Mother* to lay her commands upon her *Son*.) The Guilt of *Adam* did *adhere* to her righteous Soul, although it could not *mix* with it; And ſo ſhe wanted at leaſt a *legal*, if not a *literal* Purification. But how ſo *derogating* a *Rite* ſhould be competent to her *Son*, who was not meerly a *Son of Adam*; may ſeem at leaſt to be a Quere which ſhould not paſs unreſolv'd.

§. 7. But This was don (ſaith *Aquinas*) for our Inſtruction; That we may carry our ſelves with *meekneſſe, as we have Chriſt for an Example.* paying *Obedience* from *without* us to *publick Sanctions*, where *none* from *within* us is ſtrictly *due*. Every *Chriſtian* (like *Chriſt* Himſelf) is to be *actively Obedient* in many things, though not as *neceſſary*, yet as *convenient*; though not for *conſcience*, yet for the benefit of *conformity*;

though not for *private*, yet for *publick* ſatisfaction; though not to *avoyd* Sin in *Himſelf*, yet not ſo much as to *occaſion* it in *other men*. But however this Reaſon may paſſe for good, methinks 'twere eaſy to give a *better*. To wit that our *Saviour* being laden with the *Iniquity of us all*, (to uſe the words of the Prophet *Eſay*) was in *all* our *behalfes* to ſtand in need of a *purification*. *Being made Sin for us*, (as St. Paul ſpeaks to the *Corinthians*, 2 *Cor.* 5, 2.) and at laſt *numbred with the Tranſgreſſors*, and ſo made ſubject to the *Levitical*, as well as the *Moral* Law of *Moſes*, (born as he was, of a *Jewiſh* parent, a branch *ſprung* forth from the *Root* of *Jeſſe*,) He was *firſt* to *fulfil*, and *then* to *abrogate* the law of Rites; or rather to *abrogate*, whilſt he *fulfil'd* it. And this may help us to give a Reaſon, (beſides the *Poverty* of his Parents,) why they offered not a *Lamb*, but a *pair of Doves*. For what needed the *Type*, where the *Antitype* was *preſent*? What place could there be for a *Lamb* out of the *Fold*, when behold the *Lamb* of *God* that came down from *Heaven*? The *Lamb* to *expiate* for our Souls, as well as the *Shepherd* to *direct* them.

§. 8. The Thought of which ſhould ſerve to

to fill us, not with *Gratitude* only and *Love*, but even with *wonder* and *admiration*, That the *Lawgiver himſelf* would be *obedient* unto the *Law*, thereby to *free us from* the Law as the *ſtrength of Sin*; and ſo to *free* us *from* Sin, as the *ſting of Death*; and ſo to *free* us *from* Death, as 'tis the *Victory of Hell*. That the Holy of Holies, and King of Kings, would meekly take upon him the *Form* as well of a *ſinner* as of a *ſervant*; and become *legally unclean*, whereby to take away from us our *great uncleanneſs*; for according to the *Hebraiſme* by which the *Helleniſticks* are wont to ſpeak, nothing worſe can be meant by the *legal uncleanneſs* of a *Jew*, than that external *obligation* to the performance of a *Duty*, which by an *arbitrary Law* is incumbent on him. And to This our bleſſed Saviour without the leaſt ſtain of guilt did ſubmit himſelf, not at all for *himſelf*, but for *Us alone*. For *Us* it was that he deſcended from out the *Boſom of the Father*; for *Us* he *poured* out himſelf, ſo far forth as to be *emptied* of all his *Glory*, that we might *drink of his Fulneſs*, *Grace for Grace*. For *Us* it was that he was *cloyſter'd* in *Marie's Womb*; for *Us* that he was *folded* in *Marie's* Armes; for *Us* that he was put upon ſeveral *Journies*,

Journies, whilſt yet he could not either * *go*, or with eaſe be *carryed*; To wit from *Nazareth* to *Bethleem*, and from *Bethleem* to *Jeruſalem*, and that upon *more* accounts than *one*, not only to be *purified*, but *preſented* unto the Lord.

* ἀνάγαιον ponitur pro ἀνενέγκαι. nam adducendi *verbum* ponimus *in eo qui pedibus eat: id quod de Chriſto in eâ ætate dici non poterat.* Caſtalio in locum.

This (as I ſaid in the Beginning) was the *ſecond Action* of the *Day*, and ſo deſerves the *ſecond Place* in the conſideration of the *Text*.

II.

§. 1. To give you the Hiſtory of the Action from that which gave it its *Original*, I muſt goe back to take my *Riſe* from as farr as *Exodus*. Where after Sundry diſmal miracles for the freeing of *Iſrael* out of *Ægypt*, the laſt and greateſt was ſhewn at *midnight*. When the ſword of the Lord did *cut off all the firſt-born* among the Children of the *Egyptians*, *from the firſt-born of Pharoah that ſate on his throne, to the firſt-born of the Captive that lay in the dungeon*. But the *firſt-born* of Iſrael being miraculouſly *preſerv'd*, were immediately claimed by their *preſerver*, who beſides the *common Intereſt* which he had in them as his *Creatures*, did farher *devote* them unto Himſelf by a peculiar right of *Redemption* too. And though by way of *Commutation*

Exod. 12.

Verſe 29.

* Chap. 13. Verſ. 15.

Exod. 1. 22.

Num. 8. 18.

tation He took the *Levites* unto Himſelf, (in *ſtead of all the firſt born of the Children of Iſrael,*) Yet were not the *Levites* ſo *full a Ranſome*, but that they were farther to be *ranſom'd by the ſumm of five Shekels.* Num. 18. 16.

§. 2. Now put all this together, and it will prove an *Adumbration* of the *holy Child Jeſus*; who, though *the Lord*, and the *Redeemer*, was yet *preſented unto* the *Lord*, and *Redeemed* this Day with a *piece of Silver.* For *He* was ſure *the Firſt-born*, who is expreſſed ſo in Scripture by way of *Eminence*, and whom the *Firſt-born of Iſrael* were but intended to *repreſent.* He *preſented* Himſelf as our *Elder Brother*, (and ſo again the *firſt-born*,) to redeem us from the Fury of *the Deſtroying Angel.* He, as the *Firſt-born*, or * *Heir of all things*, was preſented this day to receive his right of *Primogeniture*, by claiming the *Heathen for his Inheritance*, and *the uttermoſt part of the earth for his poſſeſſion.* He again was the *firſt-born*, who preſented *Himſelf* unto *as many* as would *receive* him, that he might *give them power to be the Sons of God.* To ſum up all in a word, He is call'd *the Firſt-Born of every Creature* (Col. 1. 15.) who was begotten of the Father *before all Time*; * Pſal. 2. 8. Joh. 1. 12.

Time; And the *first-born* of his *Mother*, brought forth into the world *in the fulness of Time*. He was again the *first-born* by vertue of his office, as *Mediator*. The *first* that was *born* of a pure *Virgin*; the *first* that ever was *born* without the least stain of *Sin*; the *first* and last that was *born* both *God and Man*. Many wayes the *first-born*, he was brought on this day to be presented unto the *Lord*, not as a *Servant* only, or *Sacrifice*, but as a *King*, and a *Priest* too, on whom his Brethren depended for *Life and Fortune*; so to claim his *own* Right, and so to communicate it to Us, that *whether Paul, or Apollo*, whether *Cephas, or the World, whether life or Death, whether things present or things to come*; *All might be ours, as we are Christ's, as Christ is God's.*

§. 3. From the whole History of the Action, (so farr at least as our Lord was concerned in it,) it will be easy enough to gather These usefull Considerations.

§. 4. First that the Dayes being accomplish't, when both the *Mother* and her *Babe* might have the freedom to goe abroad; The first Journy they took, was not to *Nazareth*, but

but *Jeruſalem.* She brought Him to *God's* Houſe before her *own.* Implying this Caveat to Chriſtian Parents, that they ſuffer not the *Devil* to take the *firſt Hanſel* of their Children; but acquaint them with God in their very *Nonage*; and ſo *preſent* them unto Him by a *Religious Education.* That they devote them to his Service, even as early as *Hannah* devoted *Samuel.* That their *enmity* to *Sin* be as ſoon *beſpoken*, as the Child *Hanibal* at the Altar was *beſpoken* by his *Father* to *hate* the *Romans.* That they ſuffer them not to *liſp* in the *Language* of *Egypt*, but (as Children put to Nurſe in the Land of *Goſhen*) make them Suck in *good manners* as ſoon as *Milk.* That they permit them not to enter within the *Breath* of the *Prophane*, from whoſe unſavory communication (like the *New-landed Spaniard*,) they can many times *Swear*, when they cannot *ſpeak.* That they put ſo fit a difference betwixt *themſelves* and *Brute-Beaſts*, as to become unto their children, not only *carnal*, but *ſpiritual* Parents; and ſo *beget* them to *God* by a *ſecond* Birth, as not to afford them any reaſon to *Curſe* their *firſt.* This is the Uſe we are to make of our firſt Conſideration, the Mother's ſeaſoning of her Babe, not at *Nazareth*, but *Jeruſalem.*

1 Sam. 2.

Amilcar.

§. 5. Secondly let us conſider, That as of all the *Jewiſh* off-ſpring, not the *Females*, but the *Males* were to be offer'd unto the *Lord*; (as it were intimating unto us, that *They alone* may expect to be admitted into God's Preſence, who *Captivate* the Luſts of the *effeminate Fleſh*, by the *maſculine* power of a *controuling ſpirit*;) ſo of all the *Males* too, none but the *beſt*, or the *firſt-born* were ſet a part for *God's Portion*. For when I ſay the *firſt-born*, I mean the *Might* of the Parents, *and the beginning of their ſtrength, the excellency of Dignity, and the excellency of Power*, as *Jacob* ſaid of his Eldeſt Son *Reuben*. They were not *then* like the Parents of our *laſt* and *worſt* Times, who when their children are *Blind*, or *Crooked*, or (in a word) *nothing worth*, do fly for *refuge* to the *Temple*, and make them *Deodates*. God is little beholding to ſuch a Parent, who when his Son is too *dull* for either the *Shop*, or the *Exchange*, does ſtraight *preſent him* unto the Lord, by devoting him to ſerve in his *dreadful Houſe*, and (as a Miniſter) to *wait* at his *holy Table*; Does give him over to the *Pulpit*, becauſe too old for the *Grammar School*; And if he cannot *Write* or *Read*, does therefore teach him to Pray *extempore*. As if to the office of

Gen. 49. 3.

of a *Workman who needeth not to be aſham'd*, there were nothing required but *lungs and Impudence*. From the beginning (I am ſure) it was not ſo. For *Kings* and *Princes* in time of *Yore* were thought moſt proper to be the *Prieſts*. And when the *Prieſthood* was *Entail'd* on the *Tribe of Levi*, it was by way of *Prerogative*, and in *reward* of a ſpecial *Service*. The *Beſt* by *Pedegree*, by *Sex*, by *Primogeniture*, They that were every way the *Beſt*, and the *Choiſeſt* Perſons, were ſet apart in the *Beginning* for the peculiar Service of the moſt High.

§. 6. From whence 'tis obvious to infer, That as of the *fruit* of a man's *Body*, ſo by conſequence of the *Fruit* of his *Labour* too, of the *fruit* of his *Subſtance*, and of the *fruit* of his *Soul*, of every thing that he calls *His*, He is not to offer up to *God*, but the *beſt*, and *choiſeſt*. We muſt not *ſacrifice* to *Pleaſure* with the *ſtrength and Beauty* of our Age, and think that *God* will be content with a *noyſome Carkaſs*; (like the falſe *Votary* in the *Apologue*, who *vow'd* to conſecrate unto *Jupiter*, *Half* of the *All* that he went to *find*, and preſently *finding a Bagg of Nuts*, made no doubt but he ſhould bravely *perform* his *Vow*, by giving the *ſhells* unto his

God, and taking the *Kernels* unto *Himſelf*;) This were at *beſt* to *forſake the world*, becauſe the *world forſakes Us*; And only to *keep* our *Baptiſmal Vow*, becauſe we know not any longer which way to *break* it. Will God accept of our *Preſenting* our ſelves unto him, not (as *Chriſt* on *this Day*, when newly come into the world, But (as the *Clinicks* of old,) at our *going out*? Will he *accept* of our coming, when we come to him but in a *Fright*? not of *choiſe*, but *neceſſity*? not at all as to our *beſt*, but rather as to our *laſt*, and our *only* Refuge? Will he *receive* us when we ſhall *chooſe* him as the ἐλάχιστον κακόν; not as the *greateſt Good* Thing, but the *leſſer Evil*? not as *better* and more *deſirable* than the Injoyments of the *Earth*, but as *preferrable* at leaſt to the Pains of *Hell*? It cannot poſſibly be our vertue, to be *forſaken* of our *Sins*, or rather *bereaved* of our *ſtrength* whereby to be *vigorouſly Sinfull*, and without which we can no longer be *ſturdy Sinners*. So again, (in proportion to this Diſcourſe,) 'Tis not enough that we preſent him with the *Labour* of our *Lipps*, and that a little towards *Night*, to make our *Time* the more *ſupportable*; (which is to make our *better* Actions a meer Divertiſement to our *worſe*;)

worſe;) But we muſt Sacrifice to our God, the very *beſt* of our *Day*, which is our *Morning*; the very *beſt* of our *Years*, which is our *Youth*; the very *beſt* of our *Body*, which is our *Heart*; the very *beſt* of our *Being*, which is our *Soul*. Our *Body* muſt be the *Temple*, our *Heart* the *Altar*, our *Sincerity* the *Prieſt*, our *Devotion* the *Fire*, our bleſſed *Saviour* muſt be the *God*, and our *Soul* the *Sacrifice*.

§. 7. But then withal (*like a ſacrifice*) it muſt be *pure*, and *unpolluted*; pure, as the *Virgin*, who was this Day *Purified*; And *unpolluted*, as the *Babe*, who was preſented this day in the holy Place. And yet becauſe we cannot (*otherwayes*) be *purified* as the *Virgin*, much leſs *perfect* as the *Babe*, (who yet hath *commanded* us to be *perfect*, *even as our Father in Heaven is perfect*, Mat. 5. ult. and *to purifie our ſelves*, *as Himſelf is pure*, 1 Joh. 3. 3.) Becauſe, I ſay, we cannot *otherwiſe* be pure and perfect, Let us do like the Virgin, (as well *this day*, as from this *day forwards*,) Take the *Babe* into our *Hearts*, as *ſhe* now did into her *Armes*; And ſo together with our *Saviour*, preſent *our ſelves* unto the Lord. For as the Man that was *condemn'd* by the *Roman Senate*, procured *Love* as well as *Pardon*,

don, by repreſenting the *Scars* in his *naked Boſome*, which were the Monuments of his *Sufferings* for the honour and Service of his *Country*; ſo to obtein at once our *Pardon* and *Acceptance* alſo at Gods Tribunal, not only *Pardon* of our *Sins*, but *Acceptance* of our *Perſons*, we muſt *recount* the many *ſufferings* of our Elder Brother in our behalf; pleading the *Scars* and the *Bloodſhed* ſuſtein'd by the *Captain of our Salvation*. To ſuch *objections* as may be made by an *Injur'd Juſtice*, we muſt preſent an *injur'd Jeſus* as our only *Anſwer* and *Apologie*. To every Arrow levell'd at us by God's *Diſpleaſure*, we have but *Chriſt and Him Crucified* for our *Shield* or *Helmet* to *intercept* it. Though with our *Prayers* and our *Tears* (our only *warrantable Weapons*) we humbly venture to *contend* with the *Lord of Hoſts*, *hoping the Pungency* of our *ſorrow* will make him *yield*; (yield I mean to his own *Reſentment*,) yet may we not hope to *prevaile* upon him, unleſs we ſtand *behind Chriſt*, and (as the Virgin this Day,) *hold him up* as our *Buckler*, our only *Armour* of *Defence*, againſt *Himſelf* (if need be) as our *Injur'd Judge* too. For (that I may ſhew by an experiment how as a *Buckler* he muſt be *weilded*,) be our *miſdeeds* never ſo

Heb. 2, 17. & 3. 11.

numerous,

numerous, they are no more than his *Merits*. Though he will come to be our *Judge*, He is *firſt* our *Advocate*, who, before he can *cenſure*, will *plead* our Cauſe. Are our Sins of *deep die*? his *Blood* was *Crimſon*, in which our *ſins* being *waſhed*, will be as *wool*. Are they *ſwell'd* into a *Deluge*? That *ſtream* can *drown* them. Are they damning and mortiferous? Thoſe *wounds* can *bury* them. He was a *Fountain*, for our ſakes *dry*; a Fountain of *water*, for our ſakes *thirſty*; a Fountain of *living* water, for our ſakes *dead*. And ſhall we ſuffer *by* the Sins, *for* which he ſuffer'd? no bleſſed Lord, Though thou canſt not but *perceive* them as they *lie open* in our *Souls*, yet being *hid* in his *Grave* thou wilt not *ſee* them; or though thou canſt not but *ſee* them with the Eye of thine *Omniſcience*, yet with that of thy *Juſtice* we hope thou *wilt* not; or though thou canſt not but in *Juſtice* deteſt our *ſins*, yet in *Mercy* be thou pleas'd to *forgive* the *ſinners*.

§. 8. Thus the *Feaſt* of *Preſentation* is to be celebrated by us throughout the year. The *holy child Jeſus* muſt ſtill be *brought* into the *Temple*, And All he ſuffer'd in our behalf be ſtill *preſented unto the Lord*. We muſt *preſent* him unto God

God, that is to ſay, unto *himſelf*, even as often as we go into the *Houſe of God*; comprecating nothing, but for *his ſake*; deprecating nothing, but for *his Merits*; preſenting nothing to be accepted, but in his *Name* and *Mediation*. No nor ſo much as in *his Name* may we adventure to *preſent* him, until we are *purified* by the *Goſpel*, as *Mary* was under the *Law*. This as fitly prepares for a *cleanſing week*, as that week does for *Lent*, or that *Lent* for *Eaſter*. We (I ſay) muſt be *purified from all kind of filthineſs of fleſh and ſpirit*, (2 Cor. 7. 1.) before our *Saviour* (with *effect*) can be thus *preſented*. But *purified* with *Mary*, we cannot be, unleſs with *Mary* in the Text, we live in *obedience* to *Laws eſtabliſh'd*, although the *matter* they are made of be antecedently *indifferent*; and *ſubject* to diverſe *Exceptions* too. Such as the *Time*, and the *Place*, wherein the Duties of the Text were to be punctually perform'd. The *Time* is here imply'd to be the *end* of the *Dayes* of their *Purification*; the *Place* is expreſſed to be *Jeruſalem*. And the *Rule of Conformity*, *The Law of Moſes*. Of which *laſt parts* of the Diviſion of the Text, I ſhall ſpeak very *briefly*, and in *Conjunction*.

§. 1. Had

III.

§. 1. Had the Parenrs of this Child been of the humour of our Times, and only consulted with Flesh and Blood, They had not stood on the Punctillio's of * *Time* and *Place*; but very much rather upon the *Equity* of a most *rational Disobedience*. What? must the work of Purification be tyed precisely to a *Day*? Or must not the holy Child *Jesus* be either *presented*, or *redeem'd*, until he hath punctually attain'd the *fortieth day* after his *Birth*? May we not stay a little *longer*, until the *wayes* and the *weather* are more inviting? or may we not go a little *sooner*, before the *Noise* of a *Messias* awake the *Jealousie* of a *sleeping*, but *furious* Tyrant? Or may we not huddle it up *at Home*, to save a very *tender Mother*, and her *more tender Babe*, at once the *Hardship* and the *Risque* of so *long* a *Journy*? shall we *confine* the *Omnipresent* within the *Walls* of *Jerusalem*? or think *Ubiquity* it self can be *pen't up* within a *Temple*? or believe there can be *Holiness* in a consecrated Fabrick of *Wood* and *Stones*? Admit *Jerusalem* is the *greatest*, yet (since the *Birth* of the *Messias*) *Bethleem* sure is not the *least* among the Cities of *Judah*. And when the *Antient of Days* becomes the *Babe* to be *presented*, It may be fitter that the *Temple*

* Clementè Romano tamen Judice, οἱ τοῖς προστεταγμένοις καιροῖς ποιοῦντες τὰς προσφορὰς ἀυτῶν, ἐυπρόσδεκτοι τῇ καὶ μακάριοι· τοῖς γὰρ νομίμοις τοῦ δεσπότου ἀκολουθοῦντες, οὐ διαμαρτάνουσιν *Clem. Rom. in Ep. ad Cor. pag. 53.*

ſhould come to *Him*, or at leaſt that his *Preſence* ſhould *make* a *Temple*. (Juſt as the *Preſence* of the *King* (whereſoever he is) does *create* a *Court*, whereas the *Pallace* of the *Court* cannot either *leſſen* or *raiſe* the King.) Beſides; God regards not the *Ceremony*, but the meer *ſubſtance* of our Devotion. It matters not ſo much either *when*, or *where*, as *how affected* we come before him. An *humble ſoul* is the *Temple* that *He* delights in. A *broken Heart* the beſt *Altar* whereon to *Sacrifice*. And the beſt *Sacrifice* we can bring is a *contrite Spirit*. Or if this will not ſerve; yet may not the *Ceremonies* required be don at *Bethleem* at the *preſent*, and repeated at *Jeruſalem* at times of *leiſure* and *convenience*? Can a very *good work* be don *too often*? or the *diſcharge* of a *Duty* begun *too ſoon*?

§. 2. This had been to chop Logick juſt like *Naaman* the *Syrian*, in *the ſecond of Kings, and the fifth Chapter*: where commanded by *Eliſha to waſh himſelf in the River Jordan*, and that preciſely *ſeven Times*, whereby to be *cleanſed of his Leproſie*, (ver. 10.) *He*, inſtead of being *thankful*, *began* (ſaith the Text) *to be very wroth*, (*ver.* 11.) It ſeem'd to *Him* a ſtrange thing, that he could not be *clean*, unleſs he would be *ſuperſtitious*.

ſtitious. He expected that the *Prophet* ſhould have *come out to him* in Perſon, and *calling on the name of the Lord his God, ſhould have ſtruck his hand over the Place, and ſo have recover'd him of his Leproſie.* What? (ſaith he in the next verſe) *Are not Abana and Pharpar, Rivers of Damaſcus, better than all the waters of Iſrael? May I not waſh in them, and be clean?* Thus did the *Wiſdom* of *Eliſha* ſeem *light* as *Folly*, whilſt *weigh'd* in the *ſcales* of that *Syrian Fool.* But though he preſently went away, not *obedient*, but *in a Rage*, (ver. 12.) Yet his Servants ſaid That (ver. 13.) which turn'd his *Rage* into *Obedience. My Father, if the Prophet had bid thee do ſome great thing, wouldſt thou not have don it? how much rather when he ſaith unto thee, waſh, and be clean?* whereupon he was cured, (but obſerve in what order,) firſt of his *Folly* and *Diſobedience*, and immediately after of his *Diſeaſe* too.

§. 3. Let us now apply this to certain *Sectaries* here at *home*, who often indeavour in their Diſcourſes to ſhew the *ſitneſs*, the *lawfulneſs*, and many times the moral *Neceſſity* of their being *Schiſmatical* and *Diſobedient.* I ſhall give but *one* Inſtance, becauſe I want Time to inſiſt on many; And in the office of *Confeſſion*, be-

cauſe it is amongſt *Chriſtians* a kind of *Goſpel-Purification*. The Duty of *Confeſſion* from the *Penitent* to the *Prieſt*, hath been commanded by the Church in the *pureſt* Times of *Antiquity*; and however miſus'd by the *Church* of *Rome*, hath been *reform'd*, and not *aboliſh'd* by this of *England*. Now ſome *Male-Contents* there were, who thought our Church not clean enough, unleſs they might *ſweep* away the *Pavement*; And amongſt many other things, their Stomacks roſe againſt *Confeſſion*. Will not God (ſay they) be pleas'd with the *acknowledgment* of the *Heart*, but muſt *That* of the *Mouth* be required alſo? Or can we not make it in our *Cloſſets*, but they muſt have it in the *Church* too? Muſt we pour out our Souls into the *Ear* of the *Prieſt*? Or can he *looſe* us from *our* Sins, who is *bound* and *manicl'd* in his *own*? But I would ſay to ſuch an *Engliſh* or *Scotiſh Naaman*, no other thing than was ſaid by the *Syrian* Servant. *My Brother, or my Siſter; ſuppoſe our Mother the Church of* England, *had bid thee do ſome great thing, wouldſt thou not cheerfully have don it without Diſpute? How much rather when ſhe ſaith, waſh and be clean?* That is, *confeſs, and be forgiven?* vouchſafe to *write* after the *Copy*, which the *Virgin* and her

Babe

Babe in this Text have *set* thee. Who did not (as they might, upon better pretensions than thou canst bring,) alledge the *Priviledge* of their *Purity*, or the natural *Indifference* of what was *commanded* by the *Law*, whereby to *withhold* their *obedience* from it. They did not *think much* to *present* their *Turtles*, because *Themselves* were the *chaster* and more *innocent Paire*. He who thought it *no Robbery* to be *equal* with *God*, thought it also *no dishonour* to be *equal* with *Man*; And would be *obedient* to the Law, how much soever he were *above* it. οὐ πανταχοῦ προσφέρονται θυσίαι, as * *Clemens Romanus* does well observe to my purpose. The Sacrifices of God were not *any where* to be offer'd, but precisely at *Jerusalem*; nor *any where* at *Jerusalem*, but in the *Temple*; no nor *any where* in the Temple, but at the *Altar*; each of which places, notwithstanding, was *antecedently Indifferent*; and so far only *good*, as 'twas *commanded*, not *commanded* for being *good*. 'Tis in the Power at this day of *God's Vicegerent* upon Earth, to limit the *Time*, and the *Place*, yea the *manner* also, and *measure*, I say not of *private*, but *publick* Duties. And by how much a thing is the more *indifferent* in its *use*, it should the rather *cease* to be so, when by *legal Authority* it shall

* οὐ πανταχοῦ προσφέρονται θυσίαι ἐν δελεχισμοῦ, ἢ οὐχῶν ἢ περὶ ἁμαρτίας ἀλλ' ἐν ἱερουσαλὴμ μόνῃ, κἀκεῖ δὲ οὐκ ἐν παντὶ τόπῳ προσφέρεται, ἀλλ' ἔμπροσθεν τοῦ ναοῦ πρὸς τὸ θυσιαστήριον. *Clem. Rom. in Ep. ad Cor. p. 53. 54.*

ſhall be turn'd into a *Law*. Since of *Laws* that are *humane*, the only fit *Subjects* are things *indifferent*. Nor can we ſolidly object the ſeeming *difference* of *Authority*, in things *indifferent* under the *Law*, and things *indifferent* under the *Goſpel*; whereof the *former* were commanded by *God himſelf*, the *later* only by his *Vicegerents*. For even *Theſe* under the *Goſpel* are at leaſt *mediately* commanded by *God himſelf*; as being commanded by *that Authority* which *God* hath *commanded* us to *obey*. And let us *diſtinguiſh* how we can, betwixt a *Divine*, and a *Humane Law*; we muſt acknowledge the Truth of *this Propoſition*, That *Diſobedience* to the *ſecond* Table, is as bad as *Diſobedience* againſt the *firſt*. He Rebel's againſt *God*, who withholds his Obedience from *God's Vicegerent*. And as there is indeed a Time, to *obey God rather than man*; ſo is there alſo as fit a Time, to *obey God by obeying Man*. Which if the *Sons of diſobedience* would but unpaſſionately conſider, they would not make their Duties difficult, by calling them *humane Impoſitions*; nor caſt about for *expedients* whereby to *legitimate* ſuch a *Sin*, as is compar'd by *God* himſelf to *the Sin of Witchcraft*.

§. 4. Then

§. 4. Then let us imitate our Saviour, in that Example of his Meekneſs we *this day* Celebrate. Who rather than *ſeem* a *Non-conformiſt*, or a *contemner* of the *Law*, (whereof the *matter* was but *indifferent*, until eſtabliſhed by *lawful* and *juſt Authority*,) *Impuritatem ſimulabat*, (as learned *Vatablus* Interprets,) thought fit to *counterfeit* an *Impurity* he could not poſſibly *contract*, and *made as if* he had been *unclean*, (as a man *born* of a *woman*,) that he might yield unto a *Law* which did *leaſt concern* him; unleſs a *Law* for *Purification* was not *impertinent* to a *Lamb*, whoſe happy *Priviledge* it was, to be *pure* and *ſpotleſs*.

Dies Purificationis, id eſt, Dies quibus ſe continuerat domi; Impuritatem ſimulans, ne legis Tranſgreſſionis accuſaretur. Vatablus in locum.

§. 5. It was according to *ſuch* a *Law*, as was not *Moral*, but *Ceremonial*, that the Prophecy of *Haggai* was now accompliſh'd; when by the *Preſence* and *Preſentation* of *God Incarnate*, the *Glory of the later Temple did far exceed that of the former*. It was *according* to *ſuch a Law*, that the *offering* of the *Temple* which was this day *preſented*, was more *immenſe* than the *Temple* which *circumſcrib'd* him. It was *according* to *ſuch a Law*, that the *Tranſcendency* of the *Gift* which was *this day* given, was at once *adequate* to the *goodneſs*, and to the *greatneſs* of the *Receiver*.

To

To ſum up all in a word, it was *according to ſuch a Law*, that our Bleſſed *Redeemer* was pleas'd himſelf to be *Redeem'd*; The great *Redeemer of the world*, to be *Redeem'd* by a *Country Maid*; And the Redeemer of the world by the *dear purchaſe of his Blood*, to be cheaply Redeemed by a Maid, for a *little Silver*.

Now to Him who this Day became obedient unto the Law which was Ceremonial, that he might free us from being Slaves to the Law of Sin by Diſobedience; And was preſented unto the Lord under the Form of a Sinner, ſo to preſent us unto himſelf without the leaſt ſtain of ſin; To the only wiſe God our Saviour, who came on purpoſe to Redeem us from all Iniquity, and to puriſie to himſelf a peculiar People; be aſcribed by us, and by all the world, Bleſſing, and Glory, and Honour, and Power, and Wiſdom, and Thanksgiving, from this Day forwards for evermore.

FINIS.

A

SERMON

PREACHED

UPON

Act-Sunday-Morning

AT

St. *MARIES* CHURCH

IN

OXFORD

JULY 10. MDCLXIV,

Touching the Usefulness and Necessity of Humane Learning, together with its Insufficiency without the Help of the Divine.

A

SERMON

PREACHED

IN

Ac-Sunday-Morning

ACT. 2. 4.

And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.

§. 1. IF we look upon the *Text* as that does look upon the *Context*, we shall find in it a *Fitness* for the *Solemnity* of the *Time*. Not as if the Time of our *Oxford Act* were also the Time of our *English Pentecost*, (for such we know it is *not*,) But only in as much as this *Hebrew Pentecost* does in many things resemble our *English Act*. For

§. 2. All the Order of the *Apostles* were now assembled at *Hierusalem*, which in the latitude of its Importance implies *three Things*; not the *Monarchy* only, and *Church*, but *University* too of *Israel*. [a] *Thither went up the Tribes*, not to the *Sanedrim* only, but to the *Temple*. [b] There's the *Church*. *On the Northside lyeth the City of*

[a] Psal. 122. 4.

[b] Psal. 48. 2.

the Great King. There's the *Monarchy.* And what in the 87 *Psalm* we commonly render *the Gates of Sion,* The [c] *Targum* reads *the Gates of the Schools.* Now the *Schools of the Prophets,* whereof there were in *Hierusalem* not so few as *four* [d] *hundred* (at least as the *Rabbins* do make report) in the later Times of the *Jewish Politie,* And the [e] γραμματοεισαγωγεῖς more than once in the *Septuagint,* These infer the *University.* There it was that *The Apostles* were Altogether in an *Assembly,* at once to *receive,* and to *shew* their *Parts*; to become not only *Licensed,* but *Gifted Preachers*; to be no longer *rude Inceptors,* (for they were hitherto nothing else,) but *Learned Doctors in Divinity*; at once to be qualified with *Ability,* and to do the *Exercise* for their *Degree.*

פעלני בתי מדרשיא
Psal. 87. 2.

d *Quas Scholas fuisse Hierosolymis, posterioribus Judaicæ Politiæ Temporibus, ultra Quadringentas Rabbini volunt.* Montacut. in Origin. Eccles. Par. 1. Sect. 8. pag. 287.

e Deut. 16. 18.

§. 3. Never was there any *Exercise* so well and *laudably perform'd.* For *every one* of these *Inceptors* was even *fill'd with the holy Ghost.* Every one *spake as the Oracles of God.* Every one was so great a *Linguist,* (not only such a *Polyglot,* but such a *Pantiglot* in his speaking,) that *Atheneus* his *Galen* was but an *Infant* in comparison. Every one was a *Theopneust,* and had the Privilege to speak through a *Door of Utterance,* which was Divinely *open'd* to him by the *Third Person* in

1 Pet. 4. 11.

in the Trinity. To *understand* how they ſpake, we ſtand in need of the *Greek* to explain the *Engliſh.* For they ſpake (ſaith the Text) καθὼς ἐδίδου τὸ πνεῦμα, not λαλεῖν, but ἀποφθέγγεσθαι, after the meaſure that they were prompted by the ever bleſſed *Paraclete*, (as well *without*, as *within* the Veile,) not to ſpeak as other men, *words* of *vanity* and *lightneſs*, but to ſpeak *Apophthegmes*, and *Cubes*, as heretofore with leſſe reaſon 'twas ſaid of *Socrates*.

§. 4. And in proportion to their *Exerciſe* which was ſo eminently good, we find their *Auditorie* too was extremely great. Never was there ſuch a Concourſe of *Spectators* and *Hearers* at any *Act*, or *Comitia*, before, or after. For there were preſent at this Aſſembly, both *Jews*, and *Proſelytes*; And of theſe laſt, *of every nation under Heaven*, (v. 5.) which though ſpoken by an *Hyperbole*, a very ordinary figure amongſt the *Hebrews*, (for no man certainly will ſay there were *French*, or *Engliſh*, *Scotch*, or *Iriſh*, which yet at that Time were of *ſome of the Nations under Heaven*;) Yet *Parthians*, *Medes*, and *Elamites*, and ſome who dwelt in *Meſopotamia*, *Cappadocia*, *Pontus*, and *Aſia*, in *Phrygia*, and *Pamphylia*, in *Egypt*, and *Libya*, (about *Cyrene*,) *Cretes*

Cretes, and *Arabians*, and *strangers of Rome*, we are certain were a part of that mighty Concourse, which flock't about the New Doctors, and *heard them speak* to their Amazement *in their several Languages* and *Dialects*, the tremendous and *wonderful works of God*, (v. 11.)

§. 5. And yet I say these *Apostles* were but *Inceptors* in *Divinity*. They did all at this *Assembly* no more then celebrate their *Commencement*. For though their Master gave them a *Call* whilst he was yet upon the *Earth*, yet to execute their Calling, He did not give them *Qualifications* till he ascended into *Heaven*. (*Eph.* 4. 10, 11.) He who commission'd them *to go, and to teach all Nations*, (*Mat.* 28. 18.) did also commission them to *tarry, and not depart from Hierusalem*, but with meekness there *wait for the promise of the Father*, (*Act.* 1, 4.) St. *John* is positive, and dogmatical, That *the Holy Ghost was not yet given, because that Jesus was not yet glorified*. (*Joh.* 7, 39.) And 'tis as evident from St. *Luke* (*Act.* 1, 5,) that till this *Actus Comitialis*, or Solemn *Assembly* at *Hierusalem*, they had *not been baptiz'd with the Holy Ghost*. From whence it follow's, That if they had only had an eye unto their *mission*, and *Commission*, and taken their Journeys thereupon into the several Quarters

Quarters of the world, they had shew'd themselves *Zealous*, but *Indiscreet* too; And their Preaching might have been *good*, but *ineffectual*. For *all* the *world* (except their *Country-men*) had been *Barbarians* unto *Them*, and *They Barbarians* to *all* the *world*, had they only spoken *Syriac*, as hitherto they had don. If their *Tongs* had not been *cloven* into all kinds of *Dialects*, how could their *Sound have gon out into all Lands*, and *their words unto the Ends of the Earth*? How many men's *Souls* were to be *heal'd*, by their miraculous Ability to heal their *Bodys*? How could the *Scholars* have *repeated* whatsoever the *Master* had said unto them, (he having not *written*, nor they taken *Notes*,) but that *the Spirit* was now by *miracle* to *bring all things to their Remembrance*. (*Joh.* 14, 26.) So that besides the *holy Function* unto which they were admitted some weeks *before*, there was an absolute Necessity they should have *Qualities* to *discharge* it. *Graces* they had *before*, for the *Sanctification* of *Themselves*; But *now* it was that they had *Gifts*, for the *Edification* also of *others*. They had *before* a kind of *Thummim*, fett by God upon their *Hearts*; But not till *now* had they the *Urim*, divinely sitting upon their *Heads* too.

§. 6. And

§. 6. And though I know there are not wanting many *Enthusiasts* here at *home*, (not to speak of * *Carolostadius*, his Brother *Gabriel*, and the *chief Schoolmaster* of *Wittenberg*, by name *Thomas More*, who deborted all People from the study of *Languages* and *Arts*, alledging that *they were all to be taught of God*; nor to insist on those *Franciscans*, who made *unlearnednesse* a *Profession*, and did not take a little pride in being call'd *Fratres Ignorantiæ*; nor to mention those *Popes of Rome*, some of which were such *haters* of *human Learning*, as to esteeme the study of it a mark of *Heresy*; no nor *Julian* the *Apostate*, who to *destroy* the *Kingdome* of *Christ* by so much a more *compendious Ruin*, employ'd his vast Imperiall power *in shutting up Academyes & Schools*;) Though, I say, *besides These*, whom I discover from *abroad*, There are not wanting here *at home*, who love to argue against the *Needfulnesse* of our *Schooles* and *Universities*, even from this very Scripture which lye's before us; who would *blow down* our Colleges with the *violence of this wind*, And with the *Fire* of these *Tongues* would *burn* them *up* too; yet by as happy a *Violentum* as any *Logician* can desire, the *first* does serve but to *establish*, and the *second*

* *V. Frid. Baldwin. de Cas. Conf. l. 4. c 2. Cas. 9. p. 690. 691. Excus. Francof. 1654.*

cond to *refine* them. For had the *Apoſtles* been bred at *Athens*, or in the *Schools* at *Hieruſalem*, and got theſe *Toungs* by *Education*; God had not been at the expenſe of ſo great a *miracle* to *inſpire* them. But as the *miracle* was us'd to *ſupply* the *Defects* of *Art* and *Nature*, And to fill up what was *wanting* of *Education* and *Induſtry* in Chriſt's *Apoſtles*; So in theſe later Times of the Chriſtian Church, the *Defect* of that *miracle* is *ſupplied* by *all Theſe*; I mean by *Induſtry*, and *Art*, and *Academical Education*. 'Tis true indeed, that If *real miracles* were as *rife*, and as much in *faſhion*, amongſt the *Fathers* and *Sons* of the *Church* of *England*, as *lying wonders* are wont to be amongſt the *Practicers of Rome*, we might declare as great an Enmity to *publick Nuſeries* of* *learning*, as *Weigelius* of *Wittenberg*, and *Monſieur Pharell* of* *Geneva*, (and I may add Pope *Paul the ſecond*,) are truly reported to have don. But finding *That*, by experience, to be but διάβολος πανήγυρις, (as *Diodorus Siculus* ſpake deridingly of *Hell*,) we may uphold our *Univerſityes* by the very ſame ſtrength, by which the Subtileſt *Enthuſiaſts* would *pull* them *down*. It being a very cogent Argument not only for the *uſefullneſſe*, but for the abſolute

Valen. Weigel. Poſtill. Part. 1. p. 195. part. 2. p. 79.

* *Nonne Paſſim & publicè clamabat* Pharellus, *omnes humanas Diſciplinas eſſe Inventa Diabolî?* Eraſm: Epiſt 59. ad Fratres German. Infer. & Friſiæ Orient. mihi p. 2127.

Necessity of *Publick Schools*, (especially to as many as are to be *Preachers* of the *Gospel*,) that the Apostles *want* of *Breeding* in such *Seminaries* of Learning as we *injoy*, was from Heaven to be supplied by such *miraculous Endowments* as here we *read of*. As what we have not by *Infusion*, we must *laboriously acquire*; so what the *Apostles* had *not acquir'd*, the very *Wisdom* of *God the Father* thought fit to give them by *Infusion*. Nor durst they think that they had *competent*, much lesse *sufficient* Qualifications, for the preaching of the Gospel throughout the the world, vntill they had *heard a sound from Heaven, as of a mighty rushing Wind, which fil'd the House where they were sitting; Nor vntil, there had appeared cloven Tongues like as of Fire, which also sat upon each of them; Nor till they all had been fill'd with the holy-Ghost, and been enabled to speak with other Tongues, as the Spirit gave them utterance.*

§. 7. The Text perhaps might be divided into almost as many Parts, as there were *Languages* and *Tongues* for the Subject of it. Parts, enough to *entertain*, if not to *tyre* a Congregation; enough to *direct*, and *distract* Attention. But I shall mention only *those*, which will be sufficient

ſufficient to acquaint you with its *whole rational Importance.* As

Firſt the *Perſons here endow'd,* who were a Dozen of *illiterate* and obſcure *Galileans,* grown in the twinkling of an eye, *Learned Profeſſors of Divinity.* And ſo by conſequence in propriety of Academical ſpeech, we cannot ſay that they were *made,* but *created* Doctors. At once the *firſt* and the *greateſt* that ever were in the Chriſtian world. For

Here is ſecondly the *Meaſure* according to which they were indow'd. They were not *ſeaſon'd* only, as *others,* or as *themſelves* a little *before,* (when their great Maſter *breath'd upon them,* and bid them *receive the Holy Ghoſt,* Joh. 20. 22;) But *now* [illegible] *they were fill'd.* And *fill'd* they were in ſuch ſort, that we ſhall ſee by and by how they *overflow'd.* Nor were they fill'd more or leſs, as their *Perſons* or their *Parts* were more or leſs to be rever'd in the eyes of men; For

Here is thirdly the *Equality* and *Univerſality* of its *Extent;* which was not only unto *Peter,* who was the *firſt* of this *Aſſembly,* (as 'twere the *Senior of the Act,*) no nor onely to *James* and *John,* the *ſons* of *Zebedee* and of *Thunder,* who

lately *diſputed* between themſelves, *which of them ſhould be the greateſt*; But without any *Partiality*, either to the *Qualities*, or *Years* of men, ἅπαντες ἐπλήσθησαν, they *All* were filled. Nor were they filled with a *Vapour* or *wind* of *Doctrine*, which commonly comes from *another ſpirit*, (even *the ſpirit which is now working in all the children of Diſobedience*,) nor with a *zeal without knowledge*, or with a *knowledge which puffeth up*, as being apt to *ferment* in the minds of men;) For

Here follows in the fourth place the excellent *nature* of the endowment; it was πνεύματος ἁγίου, they all were fill'd with the *Holy Ghoſt*. Which is not ſo properly and literally, as *Metonymically* ſpoken. Not excluſively of his *Perſon*, but more eſpecially of his *Power*. Nor excluſively of his *Graces*, but more eſpecially of his *Gifts*, (for ſo in diſtreſs of better *Engliſh*, I am contented to ſpeak the difference, as the *Helleniſticks* do, by calling them χάρισις, & χαρίσματα.)

Fifthly the Primary *Effect*, ſhewing the *Vertue* of the *Deſcent* of the *Holy Ghoſt*, very particularly expreſs'd in *the Gift of Tongues*, ἤρξαντο λαλεῖν, *they began to ſpeak*; that is, to propagate the Goſpel throughout the world. They began

gan to be *Enthuſiaſts* in the *literal ſenſe*. For they ſpake with ſuch Tongues as they never learnt. With *other Tongues*, ſaith St. *Luke*; with *new Tongues*, ſaith Saint *Mark*; with *many Tongues*, ſaith the *Syriac*. Where 'tis not *Leſhon ve Leſhon*, *with a Tongue and a Tongue*, (ſuch as *Hypocrites* in Religion are wont to ſpeak with,) but * *Beleſhon Leſhon*, *with a Tongue a Tongue*; which according to the *Syriaciſm* by which 'tis ſpoken, does only ſignify the *Dividedneſs*, not the *Doubleneſs of the Tongue*. And yet they were not διγλῶσσοι, ſuch as took it of *themſelves*; nor did they ſpeak out of their *Memories*, much leſs out of their *Inventions*. For

Mark 16, 17

* *In Syro eſt, Incipiebant loqui* בלשין לשן *linguâ linguâ. Hebraiſmus admodum familiaris.* Gualterius in Locum.

Here is Sixthly the *Principle* (and I may alſo ſay the *Prompter*) from which they ſpake, becauſe they ſpake καθὼς τὸ πνεῦμα, *as the ſpirit gave them utterance*. Not as utterance is oppos'd either to *ſtammering*, or *dumneſſe*, as if 'twere anſwer'd in the Greek by nothing more than λαλεῖσθαι: For

Seventhly and laſtly, the Spirit gave them ἐμφάσεις, that is, to ſpeak the moſt *important* and *pithy* Periods. To ſpeak as *Stewards of the Myſteries of the living God*. To ſpeak as men to whoſe Truſt was *committed the word of Reconciliation*.

liation. To ſpeak as *Angels* whoſe *Lips* were made *conſervatories* of *knowledge*; and who had *Tongues that had been touched with a* * *Coal from Gods Altar*. So that *here* the ἑρμηνεία is of too *rich* a ſignification, to be expreſs't by the *Poverty* of *Engliſh words*. As *many* Tongues as they had, they wanted *one more*, to expreſs the hid Treaſures of thoſe they had. There are *three* things at leaſt, which are ſecretly couch'd in the ἑρμηνεία. *Wiſdom*, *Zeal*, and *Elocution*. for we obſerve in the *Context*, both a *Wind*, and a *Fire*, and alſo γλῶσσαι μεριζόμεναι, a multitude of cloven divided *Tongues*. *Tongues*, not *in*, but *upon* their Heads. And truly each of theſe three hath ſuch a myſtical ſignification, as ſeems to have a clear proſpect upon the τὸ ἑρμηνεύειν. For firſt of all they had ſuch a *wind*, as to *inſpire* them with *Wiſdom*: They had ſecondly ſuch a *Fire*, as to *inflame* them with *Zeal*: And they had thirdly ſuch *Tongues*, as to *indue* them with *utterance*: *more* than which may be poſſibly, but *leſs* than which cannot be meant by their miraculous way of ſpeaking, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι, *not as the Fleſh, but as the Spirit gave them utterance.*

* Iſa. 6. 6. 7.

§. 8. Thus at laſt I have put an end to the tedious beginning of my Deſign. A beginning made

made up of three preparatory Ingredients, The *Accommodation*, the *Explication*, and the *Diviſion* of the Text. The ſeveral *links* of that *chain*, whereof the uſe is both to *guide* and to *tye* your Attention to my Diſcourſe. But the Particulars being too many to be diſpatch'd in *one* Sermon, (unleſs that *one* be as *long* as *many*,) I ſhall not proportion my Meditations unto the *Fulneſs* of the *Text*, (from which there flow's to us a *Sea* of matter,) But to the *ſcantneſs* of the *Time* which is allow'd for this Service.

§. 1. And firſt for *the Perſons here indow'd*, I muſt not ſpeak of them in *Theſi*, either at *randome*, or at *large*; (for that's no more than may be don on any other Piece of Scripture wherein the Apoſtles are barely mention'd;) But I muſt handle them in *Hypotheſi*, in as much as they relate to the *Text* and *Context*. As they relate unto the *Text*, they cannot be *pertinently* conſider'd, unleſs in one or more of theſe *three Notions*; either as *fill'd with the Holy Ghoſt*, or as *ſpeaking with other Tongues*, or elſe as ſpeaking *after the meaſure that the Spirit gave them utterance*. But in reference to the *Context*, they may be pertinently conſider'd as they relate to the three emblemes

blemes, the *Wind*, and the *Fire*, and the appearance of *cloven Tongues*. The *first* referring unto their *wiſdom*, the *ſecond* unto their *Zeal*, and the *third* to their gift of *utterance*.

§. 2. And indeed it was but reaſon that their *Tongues* ſhould be ſo *many*, when both their *Wiſdom* and their *Zeal* were ſo amazingly *great*. ἐπλήσθησαν τοῦ πνεύματος, they were not only *ſprinkl'd*, or *overſhadow'd*, but *rinſt*, and *fill'd* with the Holy Ghoſt. In an immediate ſuit of which, their *underſtandings* were ſo *inlightned* with the *knowledge* of holy myſteries, And their *Affections* ſo *inflam'd* with a *deſire* to make them *known*, that *all the Languages* in the world were hardly enough for their *Interpreters*. There were then * *ſojourning at Jeruſalem of every Nation under Heaven*, (v. 5.) The *Apoſtles* were but *Twelve*, and *each* of them a * *Galilean*, (v. 7.) And yet there were *ſome of every Nation who heard them ſpeak in their native Idiom*, (v. 8.) There was *neither Speech nor Language, but their voices were heard amongſt them*, (Pſal. 19. 3.) A thing ſo admirably *ſtrange*, that they who *knew* it by *Experience* could not imagine it to be *True*. They had *ears* to *hear*, but not *hearts* to *believe*, much leſs *Heads* to *comprehend* it. For more *amaz'd* with

*Confer v. 9. 10, 11. & Gen. 27. 44. ubi LXX. *eandem vocem in eundem ſenſum adhibent.*

* *Eò quiſque propinquior erat Gentium Diſperſioni. Galilæi enim dicuntur ἔθνεσιν ἀλλοφύλοις κεκυκλωμένοι.* Joſeph. l. 1. c. 4. *indeque* Galilæa Gentium dicta.

with the *volubility*, than *inſtructed* with the *ſenſe*, They imputed the *glibneſs* of their *Tongues* to the meer *giddineſs* of their *Brains*. And whilſt *ſome* in an *Extaſie* began to ask *what it meant*, (v. 12.) *others* anſwer'd in a *mockery*, that *they were full of new Wine*, (v. 13.) Whereas indeed *Themſelves* were *drunk*, though not with *Wine*, at leaſt with *wonder*. For no ſooner had St. *Peter* Preach'd them all into *Sobrietie*, but *they were pricked in their Hearts*; and by *Faith* coupl'd with *Fear*, their *Heart* brake forth into this earneſt *Eroteſis*, *Men and Brethren, what ſhall we do?* (v. 37.) whereupon they were inſtructed, and *Baptiz'd even by Thouſands*. (verſe 41.) Iſa. 29. 9.

§. 3. O the *depth* of the *Riches*, both of the *Wiſdom* and *Knowledge* of God! *How inſearchable are his doings, and his ways paſt finding out?* How many *years* do we toyle to get a *Language* or *two?* Yea how many *Suns* do we *outſit*, and how many *Moons* do we *outwatch* too, in learning the Rudiments but of *one?* At what an expenſe of *Time* and *Labour*, and (I may add) of *mony* too, what with *Tutorage*, and *Books*, and other Inſtruments of Learning, in Country *Schools*, and *Univerſities*, are we fain to get know-

knowledge *like Children weaned from the milk*, (to use the phrase of the Prophet *Esay*,) by
Isa.28.9,10. taking *line upon line, precept upon precept, here a little and there a little*, and keeping our Studies for this *little*, till we look *paler* than our *Lamps*? whilst these simple Country Folkes, who knew no more just now than their *Mother Tongue*, are on a suddain started up so many *orderly Babels*. Our Blessed Saviour sent them to *School*, (Act. 1.4.) The *Holy Ghost* became their *Teacher*, (in the words of my Text.) And of this Teacher they were so *full*, that they were *perfect* in their Lesson *before* they *learnt* it. As having had, not an *acquir'd*, but an *infus'd* habit of speaking. Nor was the miracle of *divided or cloven Tongues* for the *confounding* of the Builders, (like that at *Babel*,) But by a *variety* of *Languages* to make an *Unity* of *Hearts*. 'Tis true indeed, these Builders of *Bethel*, like those of *Babel*, were *scatter'd far and wide over the face of the earth*; But for as different an *end*, as were the *Models* of their *Building*. To-wit that *They* and their *Successors* might bring in the *Heathen for Christs Inheritance, and the uttermost parts of the earth for*
* Id ibid. *his Possession*. St. *Peter* (for example) did stoutly Preach him up in *Pontus, Bythinia, Galatia, Cappadocia*,

Cappadocia, and at last in *Rome* also. St. *James* in *Spain*, St. *John* at *Ephesus*. * St. *Paul* at *Antioch*, And indeed in most places from *Jerusalem* to *Illyricum*. * St. *Mark* in *Egypt*. St. *Thomas* in *Parthia*. St. *Andrew* in *Tartary*. St. *Matthias* in *Colchis*. *Philip the Deacon* (by the *Eunuch*) in *Ethiopia Superior*. *Thaddæus* in *Edessa*. And *Joseph* of *Arimathea* planted the Gospel here in *England*. Then after the Times of the Apostles, *Palladius* Planted it in *Scotland*. St. *Patrick* in *Ireland*. St. *Augustin* in *Saxony*. St. *Severine* in *Austria*. *Meinardus* in *Livonia*. Pope *Hadrian* in *Norway*. And *Ausuirius* in *Denmark*.

* Euseb. Hist. lib. 2. cap. 15.

De Regno Christi quaquaversus extenso, consule Tertul. contra Judæos cap. 7. mihi pag. 97.

§. 4. Now had all this been don by a like number of *Athenian* or *Roman Orators*, such as *Pericles* and *Demosthenes*, *Hortensius* and *Cicero*, who could first stir up *Tempests* in their Auditors Passions, and then allay them into a *Calm* too, as if the *hearts* of the Hearers were in the Orators *hands*; And all this by the Inchantment of a few *curled Metaphors*, a few *glittering Rhetorications*, a few Musical [illegible], an insinuating *Harmony* of *Voice* and *Gesture*, which had wrought their *Souls* into their *Ears*, and there had *tickl'd* them to an *Assent*; This indeed had been a *wonder*, but not a *miracle*; and might have

redounded unto the Glory, not so much of the *Author*, as of the *Instruments*. Who might possibly have ariv'd too (like that Eloquent Σκωληκόβρωτος, *Act.* 12, 23,) at the meagre satisfaction of being *admir'd into Destruction*; of being *kill'd* by *Caresses* and *Commendations*, of being tickl'd, and *eaten up*, both with the *pleasantness*, and the *pain*, of *Applause*, and *Worms*.

§. 5. But that Twelve despised *Villagers* drawn by the pencill of St. *Chrysostome* in the liveliest *colours* of humane *Basenesse*, a Kennell of *clownish*, *illiterate*, *ill bred Idiots*, a Crue of *Vagabunds in Cuerpo*, *without House or Home* (as we say in English,) so farr from being furnisht with *two Coats a piece*, that all the *twelve renowned Doctors* were not worth *one paire of shoes*, ἄγροικοι, ἀμαθεῖς, ἀγράμματοι, ἢ ἀσύνετοι ἰδιῶται, ἄσημοι, ἀνέλιδες, μονοχίτωνες, ἀνυπόδετοι, (So St. *Chrysostom* run's on in his *Cariere* of *railing Rhetorick*, at least in the the accompt of a loathsome world, which thinks it *worse* to be a *Beggar*, than in a *State of Damnation*;) I say, that a Dozen of such *Ignaro's*, *eminent* only for their *Ignoblenesse*, and all of *Galilee from whence ariseth no Prophet*, with a seriously-majestick *Simplicity* of *words*, and a controwling *Sanctity of Actions*, should by the

Chrysostom. Homil. 3. in Epist. ad Cor. & in Psal. 46.

sound

ſound of the *one* open the *Ears* of all the world, and by the *Light* of the *other* inform their *Eyes* too; That they ſhould really be able *to turn the World upſide down*, (as the *Jewes* of *Theſſalonica* did fitly word it, *Act*: 17, 6,) That they ſhould break down the *Idols*, and ſilence the *Oracles*, and *raze the Temples*, and Level the *Altars*, and even ſacrifice the *Prieſts*, and preach down the *Poets*, and Diſpute down the *Errors*, and live down the *Vices*, and undeifie the *Gods* of the Heathen world; That they ſhould conquer without a force, and irreſiſtibly winn the moſt peeviſh Natures, not only to part with their *oldeſt Cuſtoms* and *Religions*, But to exchange them for a *Beleif*, that *He* was a *Saviour*, who had been *crucified*; and *He Immortal*, who had *dyed*; and *He* a *God* who had *ſuffer'd*; and *He* an *Innocent* who had ſuffer'd between the Vileſt *Malefactors*; Nay farther yet, that they ſhould throughly convince the *richeſt*, and the *proudeſt*, and the moſt *ſenſual* ſort of men, that even the *Yoak* of Chriſt was *pleaſant*, his *Burden ſtrengthing*, and to be *hang'd* upon the *Croſſe* a Degree of *Honour*; That their *Enemies* were to be *lov'd*, and *Themſelves hated*; That * *Poverty*, *Diſgrace*, and *Death itſelfe*, were not only

Utilitas maximè homini Deos asserit. Symachus adversus *christianos apud* Prudentium.

only the *Lot* and *Portion*, but the *Desirables* and *Pleasures* of the very best men; I say that this should be brought about by *Twelve* of the *plainest* Country-People, *four* whereof were clearly *Fishermen*, and *one* a *Publican*; and *the rest* in all appearance no whit better than their *Mates*, every one a *Galilean*, and so contemptible for his *Country*, as well as for his *Calling*; shew's convincingly to the world, however *ignorant*, or *obdurate*, that by how much the *baser* the *meanes* were, by so much the *greater* was the *miracle*. The great *Deformity* of the *Instruments* was a *Foyle* unto the *Agent*. This very stumbling Block had a *Vertue* whereby to keep men from *falling*. If our modern *Lay-Preachers* who do pretend to *Inspiration*, could shew but *one* of of those *many* Apostolical *Gifts*, and make us see their *new Light* by letting us *hear* some new *Tongues too*, (I mean *such Tongues* as they *never studied*,) 'Twere pity but *Both* our *Universities* should *rise up* to them in *fear* and *Reverence*; And we should certainly be as ready to kisse *their Feet*, as now we are to *shake the Dust from off our own, for a Testimony against them.* The Case with *Them* would be much the same, that here it was with the new *Apostles*;

Luke 9. 5.

ſtles; the very *ſnare* and the *Scandal* of whoſe *Ruſticity*, ſhew'd he *Divinity* of the *Influx* by which they *acted*. Never did *Omnipotence* appear ſo *glorious* and *Triumphant*, as then when it was perfected in ſo much *weakneſſe*. How did they *thunder*, with their *Doctrins*? and how did they *lighten*, with their *miracles*? How did they *ſoften* mens Hearts by *promiſes*, as by *gentle ſhowers*? And how controul them by *Threats*, as by *mighty Winds*? You may ſee, in this Chapter, the *Effects* of all *four*; of their *miracles*, their *Doctrins*, their *Promiſes*, and their *Threats*. The People *marvell'd* at the *firſt*, v, 7. They were *Heart-ſtruck* at the *Second*, v, 37. They rejoyced at the *third*, v, 41. And *fear came upon* them at the *fourth*, v, 43. It could not be by a common power, that *Paul a Priſoner* at the *Barr*, was able to *fright* the *grim Judge*, who ſat at *Liberty* on the *Bentch*: when having *reaſon'd* to him a while concerning *Temperance*, *and Righteouſneſs*, *and Judgement to come*, it preſently follows, that *Fælix trembl'd*. Who though a very *ſtout* Heathen, was yet but *one*, and ſo not worthy to be *nam'd*, whilſt we are ſpeaking of the *Energie* which God had put into the *preaching* of theſe *Apoſtles*. For the Apoſtle St. *Peter*, through the

the *Conviction* of the *Spirit* who open'd the *Ears* and the Hearts of men, did convert at *one* Sermon * *three thousand* Souls, and * *five thousand at another*.

* Act. 2. 41.
* Act. 4. 4.

§. 6. Lord! the different Effects of Preaching in *those* Times and *These*! *one* Sermon was *then* sufficient for the Conversion of many *Thousands*. But how well were it *now*, if a *Thousand* Sermons might be effectual for the Conversion of any *One*? when did you ever see an Auditorie so affected with a Sermon, as not to be able to contein from crying out in a kind of extasie, (like the Disciples in this Chapter,) *Men and Brethren, what shall we do*? who goes now adayes to the *Casuist*, for the *searching* and *launcing* and *cleansing* of a *Conscience*, which even *Gasp's* for a little *ease* from the acute *sense* it hath of a Sinfull *Plethorie*? Is it that in a Kingdom all the *Consciences* of men are so *clear* and *calme*? Or that there are heardly any *Consciences* in a whole Kingdom to be *troubled*? Is it because there are *no scruples* of *tender Souls* to be *resolv'd*? Or rather because the *Souls* of men are seldome so *tender* as to be *scrupl'd*? let them that commonly hear *Sermons*, but are not *pricked* in their *Hearts*, (like the men in this Chapter who heard St Peter,) be allowd ~~who~~

to be the *Judges* (as well as Partyes) in the Caſe; whether their Conſciences are ſo *clean*, as not to need being *rub'd*; or elſe ſo *callous*, as not to *feel*.

§. 7. If we impartially conſider, that ſince the moſt of mens *Devotion* hath been thruſt up into the *Pulpit*, and that they have placed their publick worſhip, not in their *Hearts*, and *Knees*, but in their *Eares*, and *Elbowes*; poſting up and down from one Sermon to another, (and poſſibly too with as much *Superſtition*,) as the Votaries of *Rome* to the ſeveral Reliques of their Saints; thinking God is *beſt ſerv'd*, when they goe *fartheſt* to a *Sermon*, (as the Pilgrims of Rome to an holy *Sepulchre*;) And giving accompt when they come home, not of the *Sermon*, but of the *Man*; as if their haunting of the Church were not to *learn*, but *cenſure*; to take large Notes of his *Look*, and *Geſture*, not ſo much obſerving *what*, as *how* he taught them; (perhaps offended with his *memorie*, becauſe too *ſhort*; perhaps with his *Periods*, becauſe too *long*; perhaps they ſtumble at his *Youth*, and then they ſay he does but *prate*; perhaps at his *Age*, and then they liſten as to a *Doatard*; If he is *plain*, he preaches *ſlovenly*: And if he is *ſolid*,

he preaches *flatt*; If he is *not plain*, he is too *Witty*; and if *not ſolid*, he is too *light*; If he is *illiterate*, he is not fitt for ſo *great* a *calling*; And if he is *learned*, he is as little fitt for ſo *plain* a *people*; Is the Sermon *very excellent*? then he preaches *Himſelfe*; Or is it but *ordinary*? they can *read* as good at *home*;) I ſay whoever ſhall but conſider, that ſince the Buſineſſe of *Religion* has commonly been at this paſs, the Brains of men have been buſied, but their *Lives* have not been *better'd*; And the frequency of *Preaching* hath made more *Preachers*, not more Chriſtians than heretofore; As he will find a prodigious Difference, both in the *Preaching* and *Hearing* the the word of God, betwixt what it was when *Chriſtianity* was in its *Cradle*, And what it *is* at this Inſtant whilſt it is going into its *Grave*, So he will find the guilty *Cauſe* of ſo great a difference, to be partly in *Them* that do *Preach* the *Word*, and partly in *Them* that do *hear* it Preach't. So far they are from being *fill'd with the Holy Ghoſt*, that *all* the *former* do not ſpeak with *other Tongues*, nor do the *later* all hear with *other Ears* than they were wont. The *former* do not *all* ſpeak, as the *Spirit* gives them *utterance*, nor the *later* all hear, as the *Spirit* gives them *attention*.

tention. They will *both* be now concern'd in the *Applicatorie* part of my undertaking, But *the Sons of the Prophets* in ſpeciall manner. Which; as 'tis the next Task incumbent on me to be perform'd, ſo I purpoſe to perform it by ſeven ſuch ſteps of Conſideration, as will ariſe without violence from the peculiar ſubject of my Diſcourſe.

I. The Application.

First then let us conſider, to what *meaſure* of *Perfection* men may poſſibly arrive in a *ſtate of Frailty.* The *Apoſtles* were but men, and yet were *fill'd with the holy Ghoſt.* And arguing (as we may) *ab Actu ad potentiam,* I think we ought at leaſt to ayme at the *ſame perfection.* I am ſure St. *Paul pray'd* for no leſſer bleſſing on his *Epheſians,* than that they might be *fill'd with the Fulneſſe of* God; and εἰς πᾶν τὸ πλήρωμα with *All* the Fulneſſe.(*Eph.* 3,19.)which cannot ſignifie *leſſe* than being *perfected* and advanc't to the *higheſt pitch* of *Chriſtianity,* which God in Chriſt can exact of ſo *frail a Nature.* And whatſoever we may *pray for,* we muſt *indeavour* to *attain* too. Not contenting our ſelves, that we are *mettle* good enough for an *Iron Age*; that we are Chriſtians well to paſſe, *as the world goes* good enough *to ſerve turn*; or no worſe than *other men,*

who are without peradventure in a *ſavable ſtate*; or perhaps that we are *better* than a great number of our Neighbours, who never dye, or are *buried*, but *in ſure and certain hope of a Reſurrection*. And yet how many are thus *wity*, in *ſmoothing* out their way to *eternal Ruin*? How many do *pleaſe* themſelves to *Hell*, with a ſanguin Belief they are *ſure of Heaven*? And live as if they were *afraid*, to be any whit better than they *muſt needs*? whereas it is not only the *Intereſt*, but the ſtrict *Duty* of a Chriſtian, to *pant* and *preſſe* after *Perfection*; never to think he is *good enough*, until he is *as good* as *Grace* can *make* him; not to *cleanſe himſelf only from all kind of filthineſs of fleſh and Spirit*, but withal *to perfect holineſſe in the fear of God*, 2 *Cor.* 7. 1. We muſt not *Grow in grace* only, but we muſt *never leave growing until we come to a perfect man*, to the meaſure of the ſtature of *the fulneſſe of Chriſt*. (*Eph.* 4. 17.) This is to be *fill'd with the holy Ghoſt*, and *inwardly* to be fill'd with his *ſaving Graces*; not, as They in my Text, with his *outward Gifts*. Thoſe indeed we neither *have*, nor are bound to *hope* for.

II. And yet although we fall *ſhort* of that *other fulneſs*;

fulneſſe, we have been all *made to drink of the very ſame Spirit*, in *that ſenſe alſo*; And to that very end *was he powred out*, *Joel.* 2, 28. Or if we *have not*; we muſt never leave *thirſting*, untill we *have*. we of the *Clergy* (I am ſure) ſhould have *received of his Fulneſſe*, and χάριν ἀντὶ χάριτος, *Grace for Grace*; (that is to ſay in plainer terms) in proportion to his Goodneſſe and mercy towards us. For to *Us* it was ſaid at our Ordination, *Receive the Holy Ghoſt*. And therefore woe be to *Us*, of *all men living*, if we make it not appear that we *have receiv'd* him. Not only, as the *Laity*, in his *Sanctifying Graces*; But, in as much as we are *Teachers*, in his *edifying Gifts* too. Not a *good Living*, or a *great Dignity*, or a *Scholaſticall Degree*; which are indeed a kind of *Gifts*, but they doe not *edifie*. Noe, the *Gifts* which we muſt have, to prove our *receiving the Holy Ghoſt*, (and that we were not made *Prieſts* meerly to *qualify us for wealth*, to hold *Preferments* by that *Title*, that is to ſay, by that *Name*,) I ſay the *Edifying Gifts* which ſhould *diſtinguiſh* us from the *Laity*, and ſhew the *Divinity* of our *Function*, are to be ſome of that *Catalogue* which Saint *Paul* gave to his *Corinthians*. If not the *greateſt* in the Catalogue,

2 Cor. 12. 13.

Joh. 1. 16.

1 Cor. 12. 8, 9, 10.

logue, the *gift of Healing*, and *working Miracles*, yet at leaſt the *gift of Propheſie*, that is, of *Preaching* and] *applying the word of God*. Or if not *the word of Wiſdom*, which is the gift of *ſpeaking* Myſteries, yet at leaſt *the word of Knowledge*, which is the *gift* of *underſtanding* and *unfolding* them to *others*. A *Gift* we *muſt have*, whereby to demonſtrate that we are *Gifts*. For He that *aſcended up on high, and led Captivity Captive*, is immediately ſaid to have *given Gifts unto men*. And then it follows by way of Inſtance, that He *gave ſome Apoſtles*; *ſome Prophets*; *ſome Evangeliſts*; *ſome Paſtors and Doctors*. Not *Doctors* by an *Antiphraſis*, à *non docendo*, (that's an *ill* Derivation,) much leſs *Paſtors* à *tondendo*, (for that is *worſe*,) no nor *Paſtors* à *paſcendo*, as it is a *Verb Neuter*, (that's worſt of all;) But *Paſtors* à *paſcendo*, as it is a *Verb Active*. For none were *then* allow'd the *Priviledge* to *ſheer* the *Sheep*, who could not *prove* they had the *Gift*, as well to *feed*, as to *defend* them. And the reaſon of it is render'd by the Great *Doctor of the Gentiles*, 1 Cor. 12. 7. *The manifeſtation of the Spirit, is given to every man to profit withal*; πρὸς τὸ συμφέρον, *to that which is of ſome Benefit and Advantage* to the Church. *That* is it by which *the Spirit*

Spirit does *manifest himself* to be in *Pastors* and *Teachers*. And therefore *they* that are in *Orders* without a *Gift*, a kind of *Lay-Priests*, or *Secular Pastors*, *qualified* for *Sine Cures*, but nothing else, As having *no Gift* at all, or none at least πρὸς τὸ συμφέρον, none that *tend's*, and is *employ'd* to the *use* and *benefit* of the *Church*, (like *Talents hid within the Earth*,) are suspected not to come from the *Spirit of God*.

III. It was not so with our *Apostles*; who having here received *Talents*, did immediately *negotiate* and *Traffick* with them. No sooner were they *fill'd with the Holy Ghost*, but (as it follows in the Text) *they began to Speak*. And accordingly when 'tis said by the *Bishop* to the *Priest* in his Ordination, *Receive the Holy Ghost*, it presently follows in the charge, *Be thou a faithful Dispenser of the Word of God and his holy Sacraments*. Then follows a Prayer for all the Persons who are Ordain'd, *That the word spoken by their mouths may have such success, as that it may never be spoken in vain*. Now (not to reflect on any person in Authority, whose time is taken up in *greater*, and no less *necessary* Employments,) what have those men to *shew*, for *their having received the Holy Ghost*, who come so far short of the ἀποφθέγγεσθαι

in

in the *close*, as that they fail of the τὸ λαλεῖν in the *beginning* of my Text? so very far from being *diligent* or *frequent Preachers* of the Word, that (to their *Amendment* be it spoken) they seem to be careful *Concealers* of it. Is this to [a] *Preach the Word faithfully*, or to [b] *divide the Word rightly*, or to deal *as* [c] *a Workman that needeth not to be asham'd?* Is this to *press*, and *to be* [d] *instant, in season, out of season*, or *to rebuke and exhort with all long suffering?* Is this to [e] *watch in all things, to do the work of an Evangelist, and to make full proof of the Ministery?* Is this *to* [f] *labour in the Word and Doctrine*, and *so to be worthy of double honour?* Is this *to give our selves* [g] *continually to the Ministry of the Word, to be* [h] *fervent in spirit*, or *to* [i] *stir up the gift of God which is in us by the laying on of the Bishops Hands?* when *the Harvest is plenteous, and the Labourers are few, The Lord of the Harvest is to be pray'd*, not that He will send forth *Idle Truants*, but *painful Labourers into his Harvest*, (Mark 9. 37, 38.) And *in the Day when God shall judge the secrets of men by Jesus Christ*, it will perhaps be more tolerable for a *gifted Lay Brother*, who adventures to be busy in *another* mans Calling; than for a *giftless Ecclesiastick*, who chooseth rather to *injoy*, than to

a Jer. 23. 28.
b 2 Tim. 2. 15
c Ibid.
d 2 Tim. 4. 2.
e Vers. 5.
f 1 Tim. 5. 17
g Act. 6. 4.
h Rom. 12. 11
i 2 Tim. 1. 6.

to *uſe* his *own*. When God ſhall call us to a reckoning, not only for our *Evil*, but *Idle* Lives, not only for our *injurious*, but *idle words*, a ſtrict accompt is to be made of our *Silence* too. For the Prophet's [k] *Dumb Dogs which cannot bark*, are the Apoſtle's *Dumb Teachers* who cannot *ſpeak*. And they that are *Dumb* ones in the *tenth* verſe, are alſo *greedy* ones in the *eleventh*; whereby tis intimated unto us, that ſuch as deſerve not the *leaſt* Revenues, are hardly ſatisfied with the *greateſt*. *Wo to me* (ſaith the [l] Apoſtle) *if I Preach not the Goſpel*. And *wo to me* (ſaith the [m] Prophet) *becauſe I Preach not the Law*. *Becauſe I am a man of unclean Lips*, (that is, in the Judgment of Learned *Grotius*,) becauſe I have not dar'd to *ſpeak* againſt the *Iniquities* of the *Mighty*. I have either been ſo *lazy*, as *not to ſpeak* in my *Courſe*, or elſe ſo *cowardly*, and ſo *baſe*, as to ſpeak *Placentia*. But the *Apoſtles* in my Text were not lyable to *either*. The *Love of Chriſt did ſo conſtrein them*, (as St. *Paul* ſpeaks to the *Corinthians*,) *that they long'd to be delivver'd, like a Woman in Travel*. (and to that the word συνέχει does very properly allude.) They were not able to hold their Peace, though *Death it ſelf* lay before them with all its *grim Train*.

k Iſa. 56.10.

l 1 Cor. 9.16.

m Iſa. 6. 5.

2 Cor. 5.14.

IIII. And yet they did not turn *Preachers* without *Ability* for the work; As appears by the *Order* wherein the *Narrative* is expreſs't. For *firſt* they were *fill'd with the Holy Ghoſt*, And *then* it follows in the Text, *They began to ſpeak*. There are that *ſpeak* whilſt they are *empty*, and that as well of *Inſpiration*, as *human Learning*. Such Sermons do proceed from a *private ſpirit*, and ſo at beſt they are but *words*, and ſuch *words* are but *wind*, in proportion to the *Spirit* that gives them *utterance*. When *windy Veſſels* give *Vent*, we know their *Spirit* cannot *fill* them, unleſs with *Wind*. But *Theſe* were *fill'd* with *another Spirit*, a Spirit *proving* what he *was* by his *miraculous Indowments*. For as our Saviour foretold, that *he would give them a Mouth, and Wiſdom*, (not a Mouth only, but Wiſdom too,) and *ſo much* wiſdom in *ſuch* a Mouth, as *their Adverſaries ſhould not be able to reſiſt*, (*Luk.* 21, 15,) So here in anſwer to that Prophecy, They did not only begin to *ſpeak*, but *they ſpake with Tongues*. And with *ſuch* Tongues too, as were the Inſtruments of *Wiſdom*, as well as *Knowledge*. And yet that *Knowledge* is *another* important Requiſite to make a *Profeſſor of Divinity*, (and ſuch you know is every *Doctor*,) or a *publick Preacher of the Goſpel*, (which every

every *Doctor* is *not*,) may appear by the *Curſe* of *the Fooliſh Shepherd, whoſe Right Eye was darkned*,(that is to ſay, as the moſt learned do Interpret,) *who had not the Knowledge of humane Learning*; And as evident it is,by what the Prophet *Iſaiah* ſpake, at once of *himſelf*, and our bleſſed *Saviour*; *The Lord God hath given me the Tongue of the Learned.* And to *what end hath he given it?* to the end *that I ſhould know how to ſpeak a word in ſeaſon to him that is weary.* (*Iſa.* 50,4.) This indeed ſhould be the *end* of all our *eloquence* and *Learning*, (not the venting ſuch things as ſmell of nothing but *ſtudy*, and *Affectation*, but) The *Glory of God, and the good of Men.* Of the *firſt* I ſhall ſpeak in its proper place. And here obſerve touching the *Second*, That as *Iſaiah*, after *Moſes*, was the *moſt Learned* and the *moſt eloquent* of all the Prophets, ſo his beſt uſe of *both*, was to *ſpeak a word in Seaſon to* any Soul that ſhould want it in any kind. And this is certainly the *Trade* we are all to *drive*, becauſe for this end eſpecially we were *bound over* unto the *Muſes*,and *ſerv'd Apprentiſhips in the Schools*, that we might duly *ſerve God* by being *eminently* uſeful to *all our Neighbours*. As by *inſtructing* the *Ignorant*,by *admoniſhing* the *negligent*,by *reproving*

Zech. 11.17.

the *guilty*, by *counselling* the *doubtfull*, by *comforting* the *Afflicted*, and by giving good *example* to *each* of These; which way soever our *Learning* lies, and whatsoever our *skill* in the *Tongues* may be, we must put a right *Byass* and *Bent* upon it; we must study to make it *serve*, and not to *rule* us; And we must study to make it serve, not for *ornament*, but *use*; And, but that there is *use* sometimes of *Ornament*, not for an *Ornament* to our *selves*, but the *use* of *others*. In a word, if we are sharers of any *good parts*, whether *natural*, or *acquir'd*, we must not think them *good enough*, until the *use* and the *end* have made them *eminently better*. That is, until they are *employed*, (as by God they are *intrusted*,) *for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the Body of Christ*, (Eph. 4. 11.)

V. But then for the *bringing* of this *about*, it is not enough that *we speak with Tongues*, no nor with *fiery* Tongues neither, nor yet with fiery *cloven* Tongues, unless they are *cleft* and set on *fire* by the Spirit of *Unity*, and *Truth*. For it is many times don by the Spirit of Error, and *Division*. There are Tongues that are *cloven* even by him that is known by his *cloven Feet*. And there are *Tongues set on fire*, not from *Heaven*, but of *Hell*.

James 3. 6.

such

ſuch is the *cloven* and *fiery Tongue*, wherewith a man does *bleſs God*, and either *Curſe*, or *belie* his *Neighbour*. (v. 9.) Nor is ſuch a Tongue better'd by skill in *Arabick*, or *Hebrew*, in *Coptick*, or *Syriack*, in *Greek* or *Latin*; but the more it is *cloven*, 'tis ſtill the *worſe*; becauſe by ſo much the abler *to ſet on fire* * *the Courſe of Nature*. 'Tis never enough to be deplor'd, (and in this place eſpecially,) That ſince the *Jeſuits* and their *Apes* have made uſe of their Tongues to *conceal* their *meanings*, (which by God were intended to lay *them open*,) a ſadder *confuſion* hath been made of the *diſtinctest Languages and Tongues*, than that which was given for a *Defeat* at the *Tower of Babel*. St. *James* does put ſuch a *ſtreſſe* upon it, as if on the *Tip* of a mans *Tongue* ſtood all *Religion*. For let his *Almes* be never ſo great, his *Faſtings* never ſo many, his *Prayers* never ſo *long*, and *other Actions* never ſo *ſpecious*, yet *if he bridleth not his Tongue* from injurious *Calumnies* and *falſhoods*, He is a man either of *none*, or a *vain Religion*. (*Jam.* 1. 26.) The reaſon of which is very evident. For a *lye* ſtanding *ſingly*, is Breach of *Truth*; and joyn'd to *witneſſe*, is Breach of *Juſtice*; and referring to *Neighbour*, is Breach of *Charity*. And by the Breach

* Jam. 3. 6.

Breach of *all three*, down goes *Religion*. If it is flatly *contumelious*, (or but by way of *obtrectation*,) it is not nakedly a lye, but an arrant *ſlander*; which, if maliciouſly committed, and ſo committed by a Perſon whoſe *knowledge* is *great*, and his *Calling ſacred*, makes the *Top* of that *Ladder*, whereupon ſo many thouſands have *climb'd* to *Ruin*.

VI. Now for the *Cure* of this in ſome, and for the *Prevention* of it in *others*, preſſe we our ſelves to an *Improvement* of the *next* obſervable in the Text. For the Apoſtles, being *fill'd with the holy Ghoſt*, did not only *begin to ſpeak*, and to ſpeak *with Tongues*, but ἑτέραις γλώσσαις, with *other* Tongues. I mean not only in the *literal*, but *moral* ſenſe of that word. For St. *Peter* who had ſpoken with *a Tongue of Tergiverſation*, by *denying* and *forſwearing* his maſter *Chriſt*, did now at laſt begin to ſpeak with *another Tongue*; a Tongue that *honour'd* him, and *own'd* him, and *preach't* him *up* to * *every Creature*. This alone was the *change* that *enrich't* his *mouth*. Not his *wonderful Ability* to ſpeak in all ſorts of *Language*, but his *Preaching* of the *Goſpell* in *every one*. Many *Graceleſſe* men have *Tongues* wherewith they ſpeak as they are prompted by *learned*

Math. 16. 15.

learned Heads; But *His* was prompted by an *honeſt* and *Zealous Heart too.* There are that come to the *Univerſity*, who without either *ſtudy*, or *Inſpiration*, do learn to ſpeak *with other Tongues*; Yet I cannot ſay with *more*, much leſſe with *better*, but with Tongues much *worſe* than they did before. Nor is there any where ſo *ſad*, and ſo *deplorable* a Spectacle, as that which ſometimes appeares in this *Houſe of Prayer*; when in the *ſolemneſt Aſſembly* of all the Year, a *Son* of *God* ſhall be ſo transform'd into the abſolute *Guiſe* of a *Son* of *Belial*, as to *deſpiſe his own Soul*, in the *defiling* of *Himſelfe* and the *Houſe* of *God*, by an applauded *Defamation* of his *Superiours*; by ſubjecting them to the *Contumelies* and *Aſperities* of his *Tongue*, which is not only the * *unrulieſt*, but in *that* caſe alſo, the * *filthieſt* member of his Body. In ſuch a place as this is, It were to be wiſh't that men would *ſpeak* with other *Tongues* than thoſe are; even with *Tongues* which may demonſtrate, if not that they are *fill'd*, yet at leaſt that they are *Seaſon'd*, and not quite *void* of the *Holy Ghoſt*. And here I *cannot*, I *dare* not forbear to ſay, (to as many as *fear God*, and are *afraid* to *fear men* in this Congregation,) That

* Jam. 3. 8. Ibid. v. 6.

That when a *Cato* ſhall have been able to keep a *Zanie* more in awe on a *Heathen Theatre*, than *many Doctors* now can in a *Chriſtian Church*; when under one and the ſame Roof, *Dagon* is coupl'd with the *Ark*, *Jehovah* with *Mercury*, The *Pulpit* with the *Stage*, and *Divinity* with *Prophaneneſs*; It will become as many of us, as are not only *Followers*, but *Embaſſadours* of Chriſt, even to imitate his Example, who *beat the Hucksters out of the Temple*, by our well meant Indeavours to *whip the Scoffers out of the Church*. And if *He* uſed a *Rod* of *Cords*, well may *we* uſe one of *Scorpions*. Becauſe *Prophaneſſe* in a *Chriſtian* is very much *worſe* than in a *Jew*; and *This* withall a *worſe Prophaneneſſe*. Such ſcandalous Sins as are but *chargable* to *others*, are in reaſon to be *puniſh't* with greater *pungency* in *Us*; In as much as being *Prieſts*, we *have received the holy Ghoſt*; So that we Sin, when we Sin, againſt *greater Light*, and againſt greater *Obligations* to *ceaſe* from *Sinning*. We do the *Devil* greater *Service* by the *Impurity* of our *Lives*, than we can poſſibly do *God* by our *pureſt Doctrins*. When *ſecular* Jews were mutineers againſt the *King* and the *Prieſt*, (for *Moſes* and *Aaron* were nothing elſe,) God Almighty was

was ſo *patient*, as to puniſh them by *Degrees*. But when *Corah* and the reſt of the *holy Tribe* began to ſpeak againſt their Governours, the *Earth* could no longer indure to *bear* them; The *Heavens* could no longer indure their *ſight*; and *Hell* could no longer ſuſtein their *Abſence*. Then let all of *this* Place, which was intended by God and our pious Founders, for a Nurſery of *Vertue*, as well as *Learning*, *addict Themſelves*, and *prevail* with *others*, to ſpeak henceforward with *other Tongues* than they were wont. Let them that have ſpoken either with *wanton*, or *ſlanderous* Tongues, now ſpeak with *Tongues* that are *modeſt*, and *void of malice*. For if *Luther*, and *Melanthon*, who were men of *great Learning*, and *Academically bred*, were yet provo'kt into an *Enmity* to *publick Academies* and *Schools*, meerly in hatred to the *Corruptions* continuing in them *uncontroul'd*; How much more will *They* be tempted to greater Enmity than others, who cannot diſtinguiſh the *Abuſe* from the *uſe* of Things? we know that many Perſons of Honour do ſend their Sons to this place, not to learn a *little Logick* with a great meaſure of *Prophanneſſe*, and ſo to go the *more Learnedly*, not the *leſſe ſurely* to deſtruction; not to Swear or

Nonne Melanthon aliquando damnavit Scholas publicas? nonne Lutherus totam Philoſophiam Ariſtotelicam vocavit Diabolicã? nonne idem ſcripſit omnes ſcientias ſpeculativas eſſe peccata, &c. Erasm. Epiſt. 59. p. 2127.

talk *loosely* in *Greek* and *Latin*, (for of *that* there is enough in their *Mother Tongue*,) But to speak *modestly*, and *fitly*, and (without disparagement be it spoken,) *religiously* too upon all occasions; to gather *Stems* as well as *Fruit* from the *Tree of knowledge*, and *ingraft* them into the *stock* of the *Tree of Life*. The University can make us but *learned Fools*, (as *Petrarch* word's it,) in case we speak only with *other Tongues*, and not *as the Spirit does give us utterance*.

VII. Which to the end that we may do, we are to speak of *such things*, as the Spirit can delight to *assist* us *in*. The *Apostles themselves*, in their *common Talk*, had but an usual and *common Assistance* too; which yet may be called not improperly *the Assistance of the Spirit*. But when the *Assistance* was *extraordinary*, Then they could speak of nothing lower, than of *the glorious and wonderful works of God*, (v. 11.) *That* indeed should be the subject of all our publick Discourses and Undertakings. *Not* a pitiful ostentation of a little unsanctified *Wit*, or *Learning*; *not* a deplorable Ability to speak of *things Sacred* like a *Buffon*, to purchase the lamentable Repute of being a *Drolling Ecclesiastick*, by being

ingeni-

ingeniously Sawcilous, and very *pleasantly prophane*; Things expressed in Holy Writ by * *foolish Talking and Jesting*, which are both branded in the same stile, with *Fornication*, and *uncleanness*, and *other things not to be named*, *by reason of which* (saith the Apostle) *the wrath of God cometh upon the Children of Disobedience*. No, In all our *solemn meetings*, especially *Then* when we tread in *God's Courts*, we ought to speak σωφρόνως, so as not to *disgrace*, but *adorn* the Gospel. We must use all our *Learning*, and *Elocution* (if we have any,) as the *Apostles* here did their *miraculous gift* of *Tongues*; not to *gratifie* the *Itch* of ungracious *men*, but to *trumpet out* the *wonderfull works of God*. That they who cannot indure to *think* we can be eminently *worthy*, may yet be forced to confesse we are *serious* Christians. And since *St. James* is very *positive*, that *he who offendeth not in word is a perfect man*, let us *contend* and *reach forth* towards this *perfection*; still indeavouring to to speak with the *best Tongues* we *have*, if not as men *fill'd with the holy Ghost*, yet at least like them that speak *as the Spirit gives them utterance*. That so when other mens Tongues shall be employ'd in *crying out for a Drop of water*, importuning

* Eph. 5. 3, 4, 6.

portuning the *mountains to fall upon them, (to hide them from the face of Him that ſitteth upon the Throne, and from the wrath of* the Lamb,) *Our* Tongues may joyn in *Conſort* with the divine *Choir* of *Angels; with the Congregation of the firſt-Born whoſe names are written in heaven; and with the Soules of juſt men made perfect;* Singing *Hoſannahs, and Hallelujas, to him that ſitteth upon the Throne, and unto the Lamb for ever more.*

FINIS.

The Primitive Rule of Reformation:

Delivered in a

SERMON

BEFORE

His MAIESTY at WHITEHALL,

Feb: 1. 1662.

IN

Vindication of Our *CHURCH*

Againſt the

NOVELTIES of ROME.

Publiſhed by His Majeſties ſpecial Command.

The Ninth Edition.

X

TO THE

High and Mighty Monarch

Charles the II.

By the Grace of God, KING of Great *Britain*, *France*, and *Ireland*, Defender of the Faith.

Moſt Gratious and Dread Soveraign,

THat *which never had been expos'd unto a* wittily-miſtaking and crooked world, *but in a dutiful* ſubmiſſion *to Your* Command; *may at leaſt for* This, *if for no* other *reaſon, be juſtly offer'd to Your* Protection. *And this is don with a* ſteady, *though* humble *confidence of ſucceſſe; becauſe* THE DEFENDER OF THE FAITH * which was once deliver'd unto the Saints, *cannot poſſibly chuſe but be ſo to* Him, *who does* earneſtly

* *Jude* 3.

nestly contend *for the very* same, *because for* no other Faith *than* That which was from the Beginning. *If for* This *I have* contended *with as much* earnestness *from the* Pulpit, *as The* Romanists *from the* Presse *do* contend against it; *I have not only the* * Exhortation *and* Authority *of a Text, but the* Exigence *of the* Time *to excuse me in it.*

Jude 2. 3.

Now as the Romans *in the Time of the* second Punick War, *could not think of a fitter way for the driving of* Hannibal *out of* Italy, *than* Scipio's *marching with an Army out of* Italy *into* Afrique, *giving* Hannibal *a* Necessity *to go from* Rome, *for the raising of the* Siege *which was laid to* Carthage; *So could I not think of a fitter Course to* disappoint *the* Pontificians *in their* Attempts *on* Our *Church, than thus by making it their* Task *to view the* Infirmities

of

of their Own. *To which effect I was excited to* ſpend my ſelf, and to be ſpent, (*If I may ſpeak in the phraſe of our Great Apoſtle,*) *not from an* arrogant Opinion *of any* ſufficiency in my ſelf, (*who am one of the* Leaſt *among the Regular Sons of the Church of* England,) *But as relying on the* ſufficiency *of the* Cauſe *I took in hand, & eſpecially on the* Help *of the* All-ſufficient, *who often loves to make uſe of the* weakeſt Inſtruments, *to effect the* bringing down *of the* ſtrongeſt Holds. 2 *Cor.* 12. 15. 1 *Cor.* 1. 27. 1 *Cor.* 10. 4.

I ſuppoſe my Diſcourſe, however innocent in it ſelf, will yet be likely to meet with many, *not onely* learned, *and* ſubtil, *but* Reſtleſs *enemies; Men of* pleaſant Inſinuations, *and very* plauſible Snares; *nay, ſuch as are apt* (*where they have* Power) *to* ⋆ confute *their* Opponents *by* Fire and Faggot. *But when I conſider how well my* Margin *does lend* Protecti-

⋆ Eo ſanè loco Hæreſes ſunt, ut non tam arte & Induſtriâ, quàm Alexandri gladio, earum Gordius Nodus diſſolvi poſſe, quaſique Herculis clavâ feriendæ, quàm Apollinis Lyrâ mitigandæ videantur, *Stapleton. in Epiſt. Dedic. operis de Juſtif. ſub finem.*

on

on *to my* Text, (*for I reckon that my* Citations, *which I could not with Prudence repreſent out of a Pulpit, are the uſefulleſt part of my whole Performance, becauſe the* Evidence *and* Warrant *of all the reſt;*) *I cannot fearfully apprehend, what* Wit *or* Language (*or* ill us'd Learning) *can do* againſt *it, ſo far forth as it is* arm'd *with* Notoriety *of* Fact *in its* Vindication; *and hath the* publiſhed Confeſſions *of thoſe their* Ableſt Hyperaſpiſtæ, *who* cannot *certainly by* them *of their* own perſwaſion, *with* honor, *or* ſafety, *be* contradicted.

If they are guilty *in their* Writings, *it is rather their* own, *than their* Readers *Fault; Nor is it their* Readers, *but* Their *misfortune, if they are found* So *to be by their* own Conceſſions. *Nor can they* rationally *be* angry *at their Reader's* Neceſſity *to* believe *them; eſpecially*

ally when they write with ſo becoming *a* proof *of* Impartiality, *as that by which they* aſperſe *and* accuſe Themſelves. *If it finally ſhall apear, They are* * condemn'd *out of their* mouthes, (*as* Goliah's Head *was* cut off *by* David, *not with* David's, *but with* Goliah's *own* Sword,) *and that I am not ſo* ſevere *in taking* Notice *of their* Confeſſions, *as* They *have been unto* Themſelves *in the* Printing *of them*, (*for I cannot be ſaid to have* revealed *any* ſecrets, *by meerly* ſhewing *before the* Sun, *what* They *have* ſent *into the* Light,) *I think, however They may have* Appetite, *They cannot have* Reaſon *to complain.*

* *Luke* 19.22.

1 *Sam.*17.51.

I have intreated of many *Subjects within the Compaſs of an* hour, *on* each *of which it would be eaſie to ſpend a* year. *But I have ſpoken moſt at large of* the Supremacy of the Pope; *as well becauſe it*

is

is a Point wherein the Honor *and* Safety *of* Your Majeſties Dominions *are* moſt concern'd, *as becauſe it is the* chief, *if not* only Hinge, (*I have* * *Bellarmine's aſſertion for what I ſay,*) *on which does* hang *the* whole ſtreſs *of the* Papal *Fabrick.*

* Etenim de quâ re agitur cùm de Primatu Pontificis agitur? breviſſimè dicam, de *Summâ rei Chriſtianæ*, id enim quæritur, debeatne Eccleſia *diutius conſiſtere*, an verò *diſſolvi*, & *concidere*. *Bellarm. in Præf. ad libros de Sum. Pontif. Tom.* 1. *p.* 586. *Edit. Ingolſtad.* 1590.

If herein, as I have obey'd, *I ſhall alſo be found to have* ſerv'd *Your Majeſty*, *The ſole* diſcharge *of my* Duty *will be abundantly my* Reward; *becauſe I am not more by* Conſcience *and* Obligation *of* Gratitude, *than by the* Voluntary Bent *and* Inclination *of my* Soul,

Your Majeſties moſt devoted and moſt Dutiful Subject and Chaplain,

THOMAS PIERCE.

MATTH. XIX. 8.

Ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

But from the beginning it was not ſo.

THere are but very few things either ſo *little*, or ſo *great*, whether in *Art*, or *Nature*, whether in *Politie*, or *Religion*, which are not willing to take advantage from the meer credit of their *Antiquity*.

Firſt for *Art*; Any part of *Philoſophy* penn'd by *Hermes Triſmegiſtus*, any Script of *Geography* bearing the name of *Anaximander*, any *Muſicall Compoſition* ſung by *Amphion* to his *Harp*, any piece of the *Mathematicks* ſaid to be

writ by *Zoroastres*, any Relique of *Carved worke* from inspir'd *Bezaleel*, or any remnant of *Embroidery* from the Theopneust *Aholiab*, would at least for the *honor* of being reckon'd to be the *first*, be also reckon'd to be the *best* of any Antiquarie's *Keimelia*.

Exod. 35. 30, 34.

And as it is in the Things of *Art*, so is it also in those of *Nature*. How do the *Gentlemen* of *Venice* delight themselves in their *Antiquity*? and yet they travel for their *Original*, no farther back then the *siege* of *Troy*. Whereas the *Arcadians* derive their Pedigree even from *Jupiter* and *Calisto*, and will needs have their Nation exceed the *Moon* in *Seniority*. Nay, though *Ægypt* (in the Judgment of * *Diodorus* the *Siceleote*) hath better pretensions than any other, yet the *Barbarians* as well as *Greeks* have still affected a *Primogeniture*. Nay so far has this Ambition transported *some*, that they will needs have been begun from *before* the *Protoplast*, as it were *itching* to be as *old* as the *Julian period*, 764 years before the beginning of the *World*. Thus *Antiquity* hath been courted in *Art* and *Nature*.

* Περὶ τῆς τοῦ βίου ἤγουν γένους ἀρχαιότητος οὐ μόνον ἀμφισβητοῦσιν Ἕλληνες, ἀλλὰ καὶ πολλοὶ τῶν βαρβάρων ἑαυτοὺς αὐτόχθονας καὶ πρώτους τῶν ἀνθρώπων λέγουσι. *Diodo. Sic. lib. 1. p. 6. Edit. H. Ste. 1559.*

If in the third place we come to *Politie*, we shall find *Customs* gaining Reverence from the sole

ſole merit of their *Duration*. And as a *Cuſtom* by meer *Continuance* does wear it ſelf into a *Law*; ſo the more *aged* a *Law* is grown, the leſſe 'tis liable to a *Repeal*; by how much the more it is *ſtricken* in *years*, by ſo much the *leſs* it is *decrepit*: And that for this reaſon, becauſe the *longer* it endures, the more it inclines to its perfection; that is to ſay, its *immortality*.

Laſt of all for *Religion*, the Caſe is *clear* out of *Tertullian*. *Id verius quod prius, id prius quod ab initio. That Religion was the trueſt, which was the firſt; and that the firſt, which was from the beginning.* And as *He* againſt *Marcion*, ſo *Juſtin Martyr* againſt the *Grecians*, did prove the *Divinity* of the *Pentateuch* from the *Antiquity* of its *writer*. The *Jewes* enjoy'd the *firſt Lawgiver* † by the *Confeſſion* of the *Gentiles*. *Moſes* preached the *God* of *Abraham*, whilſt *Thales Mileſius* was yet unborn. Nor was it a thing to be imagin'd, that *God* ſhould ſuffer the *Devil* to have a *Chappel* in the world, before himſelf had any *Church*. And thence * *Vincentius Lirinenſis*, to prove the *Truth* of any *Doctrine*, or the *Legality* of a *Practice*, does argue the Caſe from a *Threefold Topick*; The *Univerſality*, the *Conſent*, and the *Antiquity* of a Tradition.

Tertul. adverſus Marcio. l.4.c.5. p.406. Edit. Pamel.1597.

† Πολλῷ πρεσβύτατος γέγονεν ὁ πρῶτος ἡμῶν Διδάσκαλος Μωϋσῆς, ὡς δηλοῦσιν ὑμῖν αἱ τῶν Ἑλλήνων ἱστορίαι. *Juſt. Mart.* ἐν παραιν. πρὸς Ἑλλην. p. 9. *Edit. Lutet.* 1615.

* *Id teneamus quod ubique, quod* ſemper, *quod ab omnibus creditum eſt: quod ita demum fit, ſi ſequamur Univerſalitatem*, Antiquitatem, *Conſenſionem*. Vinc. Lir. adv. Hær. c.3. *per tot.*

Which Rule if we apply unto the *ſcope* of *this Text*, as it ſtands in relation unto the *Context*, we ſhall have *more* to ſay for it, than for moſt *Conſtitutions, divine, or human.* For That of *Marriage* is *almoſt* as old as *Nature.* There was no ſooner *one man*, but *God divided* him into *two*; And then no ſooner were there *two*, but he *united* them into *one.* This is That *ſacred Inſtitution* which was made with *Mankind* in a ſtate of *Innocence*; the very *Ground* and *Foundation* of all both *ſacred* and *civil* Government. It was by ſending back the *Phariſees* to the moſt venerable *Antiquity*, that our Lord here aſſerted the *Law* of *Wedlock*, againſt the old *Cuſtom* of their *Divorce.* Whilſt *they* had made themſelves *drunk* with their *muddy ſtreams*, He directed them to the *Fountain*, to *drink* themſelves into *ſobriety.* *They* inſiſted altogether on the *Moſaical Diſpenſation*; But *He* endeavour'd to *reform* them by the moſt *Primitive Inſtitution.* *They* alledged a *Cuſtom*, but *He* a *Law.* *They* a *Permiſſion*, and that from *Moſes*; But *He* a *Precept*, and that from *God.* *They* did reckon from *afarr off*, But not, as *He*, from the *Beginning.*

Math. 5. 31, 32.

In

In that *one* Queſtion of the *Phariſees*, * *Why did* Moſes *command us to give her a writing of Divorce, and to put her away?* they put a *Fallacy* upon Chriſt, call'd *Plurium Interrogationum*. For *Moſes* onely *Permitted* them to *put her away*; but *Commanded* them (if they did) to *give her a writing of Divorce*. And accordingly their *Fallacy* is *detected* by Chriſt in his *Anſwer* to them. *Moſes* (did not *command*, but meerly) * *ſuffer'd you* in your Cuſtom of making unjuſtifiable Divorcements. Ἐπίτρεψεν, he *permitted*, that is to ſay, he *did not puniſh* it; not *allowing* it as *good*, but *winking at* it as the *leſſer* of two great *evils*. He *ſuffer'd* it to be *ſafe* in *foro Soli*; could not ſecure you from the *Guilt*, for which ye muſt anſwer in *foro Poli*. And why did he *ſuffer*, what he could not *Approve?* Not for the *ſoftneſſe* of your *heads*, which made you *ignorant* of your Duties; but *for the hardneſſe of your hearts*, which made you *reſolute* not to *do* them: ye were ſo *barbarous* and *brutiſh* upon every *ſlight Cauſe*, (or *Occaſion* rather,) that if ye might not *put her away*, ye would *uſe* her *worſe*. Ye would many times *beat*, and ſometimes *murder*, ſometimes *bury* her *alive*, by bringing *another* into her

* Verſe 7.

* Verſe 8.

her *Bed*. So that the *Liberty* of *Divorce*, however a *poyſon* in *it ſelf*, was (through the *hardneſs* of your *hearts*) *permitted* to you for an *Antidote*. But *from the beginning it was not ſo*. And ye muſt put a wide difference betwixt an *Indulgence of Man*, and a *Law of God*. To ſtate the controverſie aright, ye muſt compare the *firſt Precept* with your *cuſtomary Practice*; not reckoning as far as from *Moſes onely*, but as far as from *Adam* too; ye muſt not onely look *forwards*, from the year of the *Creation* 2400. but alſo *backwards* from thence, unto the year of the *Creation*. The way to underſtand the *Husband's* Duty towards the *Wife*, (and ſo to *Reform*, as not to *Innovate*,) is to conſider the *words* of *God* when he made the *Wife* out of the *Husband*. For * *He that made them at the beginning made them Male and Female*, and *ſaid*, † *For this cauſe ſhall a man leave Father, and Mother, and ſhall cleave unto his Wife, and they twain ſhall be one Fleſh. What therefore God hath joyn'd together, let not man put aſunder*. The *Antecedent command* was from *God* the *Father*; the *command* in the *ſequel* from *God* the *Son*. And though the *Practice* of the *Jewes* had been contrariant to them *both*, by a *Preſcription* almoſt

* Gen. 1. 27. Matth. 19. 4.
† Gen. 2. 24. Matth. 19. 5.

moſt as *old* as *two thouſand years*, yet as *old* as it was, 'twas but an *overgrown Innovation*. For ἀπ' ἀρχῆς οὐ γέγονεν οὕτω, *from the beginning it was not ſo.*

Thus our Saviour being ſent to *Reform* the *Jewes*, made known the *Rule* of his *Reformation*. And the *Leſſon* which it affords us is (in my poor judgment) of great Importance For when the *Doctrine* or *Diſcipline* of our *Church* eſtabliſhit here in *England* ſhall be attempted by the *Corruptions* of *Modern* **Phariſees*, who ſhall aſſert againſt *us*, (as *theſe* here did againſt our *Saviour*,) either their forreign *Superſtitions*, (to ſay no worſe,) or their domeſtick *Profanations*, (to ſay no more;) we cannot better deal with *Them*, than as our Saviour here dealt with the *ancient Phariſees*; that is, we cannot better put them to *ſhame* and *ſilence*, than by demonſtrating the *Novelty* and *baſe extraction* of *Their* Pretenſions, whilſt we evince at the ſame inſtant the *Sacred Antiquity* of *our own*. When they obtrude their *Revelations*, or *teach for Doctrines of God the meer commandments of men*, we muſt aske them every one, *how they read in the beginning*. We may not draw out of their *Ditches*, be the *Currents* never ſo *long*, whilſt we

**Romana Eccleſia ſe non tam* matrem *exhibet aliis quam* Novercam. *Sedent in ea* Scribæ & Phariſæi, &c. Johan. Sariſburienſis (ad Papam Hadrianum 4.) in Polycratic. l. 6. c. 24.

we have *waters* of our *own* of a nobler *Taſte*, which we can eaſily *trace back* to the *cryſtal ſpring*.

And firſt of all it concern's us to marke the *Emphaſis*, which our *Ancient of dayes* thought fit to put on *the Beginning*; that no *inferior Antiquity* may be in danger to *deceive* us. For there is hardly any *Hereſie* or *Uſurpation* in the Church, which may not truly pretend to ſome *great Antiquity*, though not ſo old as the *Old man*, much leſſe as the *Old Serpent*. [a] The *Diſciplinarians* may fetch *theirs* from as far as the Heretick *Aërius*; who wanting *merit* to advance him from a *Presbyter* to a *Biſhop*, wanted not *arrogance* and *envy* to leſſen the *Biſhop* into a *Presbyter*. But *His* Antiquity is a *Junior*, as well to that of the *Anabaptiſts*, as to that of the *Socinians*. For the [b] *Anabaptiſts* may boaſt they are as old as *Agrippinus*; and the [c] *Socinians* as *Sabellius*. The [d] *Solifidians* and *Antinomians* are come as far as from *Eunomius*. The [e] *Ranters* from *Carpocrates*. The [f] *Millenaries* from *Papias*. The *Irreſpective* (g) *Reprobatarians* from *Simon Magus*, and the *Manichees*. The *Pontificians* (like the *Mahumetans*) have ſuch a *Rhapſody* of *Religion*,

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(a) Epiph. Hær. 75. p. 904. Tom. 1. Ed. Petav. Auguſt. de Hæres. Tom. 5. pag. 25. Edit. Baſil. 1542.

(b) Auguſt. contra Donat. Tom. 7. l. 2. p. 396. Edit. Baſil.

(c) Epiph. Hær. 6. 2. p. 513.

(d) Auguſt. Tom. 6. Hær. 54 p. 25. Edit Baſil 1542.

(e) Iren. lib. 1. cap. 24 p. 79. Excuſ. 1570.

(f) Euſeb. l. 3. c. 33. p. 80. Colon. Allobrogum 1612.

(g) Iren. l. 1. cap 10. p. 48. &c. Epiph. Hær. 66. pag. 617. Id. de duobus principiis pag. 625. 642. 676.

a *Religion* ſo *compounded* of ſeveral *Errors* and *Corruptions*, (which yet are blended with *many Doctrines* moſt *ſound*, and *Orthodox*,) that to find out the age of their *ſeveral Ingredients*, it will be neceſſary to rake into *ſeveral Times* too.

THe great *Palladium* of the *Conclave*, the famous point of *Infallibility*, (which if you take away from them, down goes their *Troy*, it being abſolutely impoſſible that the learned *Members* of ſuch a *Church* ſhould glibly ſwallow ſo many *Errors*, unleſs by ſwallowing this firſt, *That ſhe cannot Erre*;) I ſay, the point of *Infallibility* (which is a very *old Article* of their very *new Creed*, a *Creed* not perfected by its Compoſers, until the *Council* at *Trent*,) we cannot better derive than from the *Scholars* of (*a*) *Marcus* in *Irenæus*, or from the *Gnoſticks* in (*b*) *Epiphanius*. They had their *Purgatory* from (*c*) *Origen*, (one of the *beſt* indeed in *one* kind, but in *another* one of the

(*a*) *Iren. Adver. Hæret. l.* 1. *c.* 9. *p.* 44. *&c. Ed. Baſil. p.* 25.

(*b*)—Καὶ χειρὸν τοῦτο ἔτι τελεσθέντα, ἢ λοιξάντα πῶς ἀνθρώπως παντελῶς τὴν γνῶσιν, *Epiph. Tom.* 1. *l.* 1. *Hær.* 26. *p.* 91. Ψευδώνυμον γνῶσιν Γνωστικὸς αὐτὸμασιν, ἀφ' ἧς γνωστικοὶ, καταγνωσθέντες ὑπὸ τῶν. *Idem ibid. Hær.* 27. *p.* 102.

(c) Note, That *Bellarmine* having boaſted (*Lib* 1. *de Purgatorio, c.* 12. *p.* 1241. *Edit. Ingolſt ed. A.D.* 1590.) That *all the Antients, both Greek and Latine, from the very time of the Apoſtles, did conſtantly affirm the doctrine of Purgatory*, could not give an older inſtance, than in *Origen*, and *Tertullian*, *c.* 6. (for S. *Clement*, and S. *Dennis* are both ſuppoſititious, and therefore reckon'd as good as none,) but by recourſe unto the Heathens, *c.* 2. & 7. *f.* 1778. 1824.

worſt of our antient Writers; not onely an *Heretick*, but an *Hæreſiarcha*,) or at the fartheſt from *Tertullian*, who had it from no better Authour, than the (*d*) *Arch-Heretick Montanus*. Nor does *Bellarmine* mend the matter, by deriving it as far as from *Virgil's Æneid*, and from *Tully* in his Tale of the *Dream* of *Scipio*, and farther yet from *Plato's Gorgias*; unleſſe he thinks that an *Heathen* is any whit fitter than an *Heretick*, to give Advantage to a point of the *Roman* * *Faith*. Their Denial of *Marriage* to all that enter into the *Prieſthood*, is dated by *themſelves* but from Pope (e) *Calixtus*. Their (*f*) *Tranſubſtantiation* is from the *Lateran Council*. Their (*g*) *Half-Communion* is no older than ſince the times of *Aquinas*; unleſſe they will own it from the *Manichees*, to give it the credit of more *Antiquity*. Their publick praying before the people in an *unknown Tongue*, may be fetcht indeed as far as from *Gregory* the *Great*. Their *Invoca-*

(*d*) Hoc etiam Paracletus (i.e. *Montanus*) frequentiſſimè commendavit, *&c. Tert. de Animâ, cap. ult.* See *Bellarmine* contradicted by the *Romaniſts* themſelves. E.G. *Roſſenſ. contr. Lutherum, art. 18. fol. 111. &c. Antverp. 1523. Polydor. Virg. Inv. Rer. lib. 8. c. 1. p. 84. Edit. Baſil. 1524. Suarez in Aquin. par. 3. q. 59. art. 6. Diſp. 52. §. 2. Mogunt. 1604. p. 625. 1. Thomas ex Albiis Eaſt. Saxonum de Medio Animarum ſtatu, per totum libr. ſpeciatim Demenſ. 9. p. 369, 370, 371.* * *Bellarm. ubi ſuprà, p. 1840.*

(*e*) *Liquet item, in orientali & occidentali Eccleſiâ, uſque ad tempus prohibitionis à Calixto factæ, Sacerdotum conjugia licita fuiſſe.* Maximil. 2. apud Thuan. l. 36. p. 305, 306.

(*f*) *Ante Lateranenſe Concilium Tranſubſtantiatio non fuit dogma Fidei.* Scot. in 4. Sent. Diſt. 11. q. 3.

(*g*) *Negare non poſſumus, etiam in Eccleſia Latina fuiſſe uſum utriuſque ſpeciei, & uſque ad tempora S. Thomæ duraſſe.* Vaſq. in 3. Diſp. 216. c. 3. n. 38.

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tion of Saints departed is no doubt an *aged Error*, though not ſo aged as *they* would *have* it for the gaining of *honour* to the *Invention*, becauſe St *Auſtin* does (*h*) *denie* it to have been in *his dayes*. And (not to be *endleſs* in the *beginning* of ſuch a *limited Diſcourſe*, as muſt not preſume to exceed an *hour*;) though in ſo *fruitful* a *field* of *matter*, 'tis very *difficult not to be endleſſe*;) [i] The *univerſal Superintendency* or *Supremacy* of the *Pope* hath been a viſible uſurpation ever ſince *Boniface* the Third. And ſo our Adverſaries of *Rome* have more to plead for Their *Errours* then all the *reſt*, becauſe the *reſt* were but as *Muſhroms* in their ſeverall times, ſoon ſtarting up, and as ſoon cut down; whereas the Errours of *Rome* do enjoy the pretenſe of *Duration* too.

But touching *each* of thoſe *Errors*, (I mean the Errors of their *Practice*, as well as *Judgment*,) we can ſay with our *Saviour* in his preſent Correption of the *Phariſees*, (whoſe Error was *older* and more *authentick*, that is, by *Moſes* his *permiſſion* had more appearance of *Authority*, and more to be pleaded in its *excuſe* than thoſe we find in the Church of *Rome*,) *that from the beginning it was not ſo*; and we

(*h*) *Suo loco & ordine homines Dei* nominantur, non *tamen à Sacerdote qui ſacrificat* invocantur. *Auguſt.* de Civitate Dei l. 22. c. 10. pag. 1355. *Edit. Baſil* 1542.

(i) *Phocas iratus Cyriaco Epiſcopo Conſtantinopolitano, adjudicavit Titulum* Oecumenici Pontifici Romano *ſoli.* Baronius ad A.C. 606. p. 198.

care not *whence* they come, unleſſe they come from the *Beginning*.

Indeed in *matters* of *meer Indifference* which are brought into the *Government* or *outward Diſcipline* of the Church, every Church has the Liberty to make her own *Conſtitutions*; not asking *leave* of her *Siſters*, much leſſe her *Children*; onely they muſt not be reputed as things *without which* there is *no Salvation*, nor be obtruded upon the People amongſt the *Articles* of their *Faith*. We are to look upon nothing *ſo*, but as it comes to us *from the Beginning*.

And this has ever been the *Rule* (I mean the *warrantable* Rule) whereby to *improve* or *reform* a Church. When *Eſdras* was intent on the *re-building* of the *Temple*, he ſent not to *Epheſus*, much leſſe to *Rome*; he did not imitate *Diana's* Temple, nor enquire into the *Rituals* of *Numa Pompilius*; but had recourſe for a *Temple*, to that of *Solomon*, and for a *Ritual*, to that of *Moſes*, as having *both* been preſcribed by *God himſelf*. And yet we know the Prophet *Haggai* made the people *ſteep* their *Joy* in a *ſhowr* of *Tears*, by repreſenting how much the *Copy* had faln ſhort of the *Original*.

nal. The holy Prophets in the Old Teſtament, ſhewing the *way* to a *Reformation*, advis'd the Princes and the people *to ask after the old paths, and walk therein*, as being the only *good way* for the *finding of reſt unto their ſoules*, Jer. 6. 16. The Prophet *Iſaiah* ſought to *regulate* what was amiſſe amongſt the *Jewes*, by bidding them have recourſe *unto the Law and the Teſtimony: ſhould not a people ſeek unto their God? If any ſpeak not according to this word, it is becauſe there is no light in them*, Iſa. 8. 19, 20. And accordingly their *Kings*, who took a care to *reform abuſes*, are in this ſolemn ſtyle commended for it, *That they walked in the wayes of their Father David*; that is, *reform'd* what was *amiſs* by what had been from the *Beginning*. So St. *Paul* in the New Teſtament, ſetting *right* what was *crooked* about the *Supper of the Lord* in the *Church* of *Corinth*, laid his *line* to that *Rule* which he was ſure he *had receiv'd from the Lord Himſelf*, 1 Cor. 11. 23. And thus our Saviour in my Text, finding the *Phariſees* very *fond* of a *vitious practice*, which *ſupported* it ſelf by an *old Tradition*, and had *ſomething* of *Moſes* to give it *countenance* in the world, (though indeed no more than a *bare permiſſion*,)

permission,) could not think of a better way to make them *sensible* of their *Error*, (and *such* an *Error* as was their *Sin* too,) than by shewing them the great and important difference, betwixt an *Old*, and a *Primitive* Custom; and that however their *breach* of *Wedlock* had *been* without check from the *daies* of *yore*, yet 'twas for *This* to be *reform'd*, that 'twas *not so from the Beginning*.

In a most dutifull *conformity* to which *example*, our *Reformers* here in *England* (of *happy memory*) having discover'd in every part of the *Church* of *Rome*, not onely horrible *Corruptions* in point of *Practice*, but hideous *Errors* in point of *Doctrine*, and that in matters of *Faith* too, (as I shall find an occasion to shew anon;) and having found by what *degrees* the several *Errors* and *Corruptions* were *slily* brought into the *Church*, as well as the several *times* and *seasons* wherein the *Novelties* received their *birth* and *breeding*; and presently after taking notice, that in the *Council* of *Trent* the *Roman* Partisans were not afraid to make [a] *New Articles of Faith*, whilst the *Sacrifice* of the *Mass*, the Doctrine of *Purgatory*, the Invocation of *Saints*,

(a) *Vide* Concil. Trident. *Sess.* 13. *Can.* 2, 3 *Sess.* 21. *Can.* 1, 2, 3. *Sess.* 22. *Can.* 3, 5, 6, 8, 9. *Sess.* 23. *Can.* 1, 4, 5, 6, 8, 9. *Sess.* 25. *&c. quam confer cum* Bullâ Pii Quarti. Edit. Bin. pag. 444. Tom. 9.

Saints, the Worſhip of *Images*, and the like, were *commanded* to be *embraced* under pain of *damnation*, (as it were in *contempt* of the *Apoſtles denuntiation*, Gal. 1. 8. by which that *practice* of thoſe *Conſpirators* made them liable to a *curſe*;) and farther yet, that in the *Canon* of the *Fourth Seſſion* of that *Council*, the *Roman* Church was made to *differ* as well from her *ancient* and *purer ſelf*, as from *all other Churches* beſides her ſelf, in that there were many meerly *human* (I do not ſay *profane*) *Writings*, and many unwritten *Traditions* alſo, not only *decreed* to be of [b] *equal Authority* with the *Scriptures*, but with the addition of an * *Anathema* to all that ſhould not ſo *receive* them: This (I ſay) being conſider'd and laid to heart by our *Reformers*, (by our *Kings*, and our *Clergy*, and *Laiety* too, met together in their greateſt both *Eccleſiaſtical* and *Civil Councils*,) they did not *conſult* with *fleſh* and *bloud*, or expect the Court of *Rome* ſhould become their *Phyſician*, which was indeed their *great Diſeaſe*; but having recourſe unto the *Scriptures* and *Primitive Fathers* of the *Church*, they conſulted thoſe *Oracles* how things ſtood *from the Beginning*: and only *ſeparating* from *Them*, whom

(b) *Nec non ipſas Traditiones, tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus à Chriſto, vel à Spiritu Sancto dictatas, pari pietatis affectu ac reverentia ſuſcipit ac veneratur (hæc Sancta Synodus.)* Trident. Conc. Seſs. 4. ſub Paulo 3. Bin. Tom. 9. d. 354.

* *Siquis libros ipſos integros,—pro ſacris & Canonicis non ſuſceperit, & Traditiones prædictas ſciens contempſerit, Anathema ſit.* ib.

whom they found to have been *Separatiſts* from the *primitive Church*, they *Therefore* made a *Seceſſion*, that they might not partake of the *Roman Schiſm*. And whilſt they made a *Seceſſion* for fear of *Schiſm*; (which by no other practice could be avoided,) they ſtudiouſly kept to the Golden *mean*; neither *deſtroying* the *Body* out of *hatred* to the *Ulcers* with which 'twas ſpread, nor yet *retaining* any *Ulcer* in a paſſionate *dotage* upon the *Body*.

One *remarkable Infirmity* it is obvious to obſerve in the *Popiſh Writers*: they ever complain we have *left* their Church; but never ſhew us that *löta*, as to which we have left the *Word of God*, or the *Apoſtles*, or the *yet-uncorrupted* and *primitive Church*, or the Four *firſt General Councils*. We are ſo zealous for *Antiquity*, (provided it be but *Antique Enough*,) that we never have deſpiſed a *meer Tradition*, which we could *track* by ſure *footſteps* from as far as the times of the *pureſt Chriſtians*. But this is ſtill their *childiſh fallacy*, (be it ſpoken to the ſhame of their greateſt *Giants* in Diſpute, who ſtill *vouchſafe* to be *guilty* of it,) that they confidently ſhut up *the Church* in *Rome*, as their Seniors the *Donatiſts* once did in *Africk*; and

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please to call it the *Catholick* Church, not *formally*, but *causally*, (saith Cardinal *Peron*,) because forsooth *That Particular* doth infuse *universality* into all other Churches besides it self. The learned Cardinal *forgetting*, (which is often the *effect* of his very *good memory*,) that the *preaching* of *Christ* was to *begin at* [a] *Jerusalem*. So it was in the *Prophesie*, (*Isa.* 2. 3. *Mic.* 4. 2.) and so in the *completion*, (*Luke* 24. 47.) Nor was it *Rome*, but *Antioch*, in which the *Disciples* were first call'd *Christians*, (*Acts* 11. 26.) At [b] *Antioch* therefore there was a *Church*, before St *Peter* went thence to *Rome*. Nay 'tis expresly affirm'd by (c) *Gildas*, (an Author very much *revered* by the *Romanists themselves*,) that Christianity was in *Britain* in the latter time of *Tiberius Cæsar*; some while after whose death, 'tis known that St *Peter* remain'd in *Jewry*. So that *Rome* which pretends to be a *Mother*, can be no more (at the best) then a *Sister-Church*, and not the *eldest* Sister neither.

Neglecting therefore the pretended *Universality* of the *Roman* (that is to say, of a *Particular*) Church; let us compare her *Innovations* with what we find from the *Beginning*.

(a) Μήτηρ ἁπασῶν τῶν Ἐκκλησιῶν, &c. Theod. Hist. Eccles. lib. 5. cap. 9. Concil. Constantinop. apud Baronium ad A. D. 382. *suffragatur*.

(b) Τὸ κεφάλαιον τῆς οἰκουμένης ἁπάσης, *apud* Chrysost. ad Populum Antiochen. Hom. 3. Tom. 6. Ed. Æton. p. 474.

(c) *Tempore ut scimus summo Tiberii Cæsaris absque ullo impedimento —— radios suos indulget, id est præcepta sua Christus*. Gildas in Epist. de Excid. Brit. Sect. 6. p. 1005. Edit *Basil.* 1555.

For *This* I take to be the *fitteſt* and the moſt *profitable Uſe*, that we can make of the ſubject we have in hand.

And firſt, conſider we the *Supremacy*, or *univerſal Paſtorſhip* of her *Popes*: which is indeed a very *old*, and ſomewhat a *proſperous Uſurpation*; an *Uſurpation* which took its riſe from more than a *thouſand* years ago. But then, beſides that it was *ſold* by the Emperour (a) *Phocas*, at once an (b) *Heretick*, and a *Regicide*, the Devilliſh Murderer of *Mauritius*, (who was the Εἰκὼν Βασιλικὴ, the *Royal Image* or *Type* of our late *Royal Martyr* of Sacred Memory;) I ſay, beſides that it was *ſold* by the moſt execrable *Phocas*, that is to ſay, by the *greateſt Villain in the World*, excepting *Cromwell*, and *Pontius Pilate*; and beſides that it was *ſold* to ambitious *Boniface* the Third, whoſe vile *compliance* with that *Phocas* was the *bribe* or *price* with which he *bought* it; and beſides that it was don, not out of *reverence* to the *Pope*, but in (c) *diſpleaſure* to *Cyriacus* of *Conſtantinople*, who (from *John* (d) his Predeceſſor) uſurpt the Title of *Vniverſal*, before any *Pope* had *pretended* to it; I ſay, *beſides*, or *without* all this, it is ſufficient for *us* to ſay, what

(a) *De Phocâ cælitùs eſt dictum*, Χείρονα οὐχ εὗρον πρὸς τὴν κακίαν τῆς κατοικούντων ἐν τῇ πόλει, &c. Cedrenus, p. 334.

(b) Ὀνοβατὴς, αἱμοχαρὴς, ἀνομοπαθὴς, πελιώδης τὸ πρόσωπον, ζιζάνιον τυραννικὸς. Idem. p. 332. *Vide Teſtimonia* Anaſtaſii, & pauli Diaconi, apud Baron. ad A.C. 606. p. 198.

(c) Phocas *iratus* Cyriaco, Epiſcopo Conſtantinopolitano *adjudicavit Titulum* Oecumenici *Pontifici Romano*. Baron Annal. ad A. Ch. 606.

(d) Johannes. *Conſtantinopolitanus ſeſe hinc efferens, ſe ubique* Oecumenicum *Patriarcham nominavit*. Idem ad A.C. 595. *Tom.* 8. p. 83. & 84.

what our *Saviour* here ſaid to the ancient Phariſees, *That from the beginning it was not ſo.* For looking back to the *Beginning*, We find *The Wall of God's City had Twelve Foundations, and in them were the names of the Twelve Apoſtles of the Lamb.* (Rev. 21. 14.) *Paul* was *equal* at leaſt to *Peter*, when he *withſtood him to the face*, and *rebuked* him *in publick* for *his Diſſimulation.* (*Gal.* 2. 11, 12, 13, 14.) Nay St *Peter himſelf*, (as well as *James* and *John*, who were his *Peers*,) *although he ſeemed to be a Pillar, yet perceiving the Grace that was given to* Paul, *gave to* Barnabas *and* Paul *the right hand of Fellowſhip.* (*Gal.* 2. 9.) And reaſon good: For St *Peter* was but *One* of the *many Apoſtles* of the *Jewes*; whereas St *Paul* was much *more*, the great *Apoſtle* of the *Gentiles*, to whom the *Jewes* were no more than as a *River* to an *Ocean*. Saint *Peter* was commanded, not to *fleece*, but to * *feed the flock*: Nor was it ever once known that he did *lord it over Gods heritage*, which himſelf had ſo ſtrictly forbid to others, 1 *Pet.* 5. 3. In deed a *Primacy* of *Order* may very eaſily be allow'd to the See of *Rome*: But for any *One Biſhop* to affect over his Brethren a *ſupremacy* of *Power*, and *Juriſdiction*, is *a* moſt impu-

* John 21. 15, 16, 17.

dent *opposition* both to the *Letter* and to the *Sense* of our *Saviour's precept*, (Mar. 10. 42, 43. 44.) *Ye know, that they who are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: But whosoever will be great among you, shall be your Minister; and whosoever of you will be the chiefest, shall be the servant of all.*

That the *Apostles* were *every one* of *equall power* and *authority*, is the positive saying of (a) St *Cyprian*; *Pari consortio præditi & honoris & potestatis.* And St *Ferome* is as expresse, That (b) *all Bishops, in all places, whether at* Rome, *or at* Eugubium, *at* Constantinople, *or at* Rhegium, *are of the very same merit*, as to the *quality* of their *Office*, how much soever they may differ in point of *Revenue* or of *Endowments*. Nay, by the *Canons* of the *Two first Generall Councils*, (*Nice*, and *Constantinople*,) every (c) *Patriarch* and *Bishop* is appointed to

(a) Cyprianus ait pari omnes inter se fuisse potestate Apostolos; atque hoc idem fuisse alios quod; Petrus fuit. Tractat. 3. de Simplicitate Prælatorũ (Ed. Colon 1544) p. 135.

(b) *Si Auctoritas quæritur, Orbis major est Urbe: ubicunque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanĭi, ejusdem Meriti, ejusdem est & Sacerdotii. Potentia Divitiarum, & Paupertatis Humilitas vel sublimiorem vel inferiorem Episcopum non facit, Cæterum omnes Apostolorum successores sunt.* Hier. in Epi. ad Evagrium. (ex Edit. Basil. 1565.) p. 329. sive Ex Editi Paris &c.

(c) Τὰ ἀρχαῖα ἔθη κρατείτω τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ, καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείας Ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν, ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ Ἐπισκόπῳ τοῦτο συνήθες ἐστι, ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι τοῖς ἐκκλησίαις. Concil. Nicæ. Can. 6. Ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαία, ὥστε τὸν ἐν Αἰλίᾳ Ἐπίσκοπον τιμᾶσθαι ἐχέτω τὰ ἀκόλουθα τῇ τιμῇ, τῆς μητροπόλεως σωζομένου τοῦ οἰκείου ἀξιώματος &c. Ibid. Can. 7. Πρεσβεῖα quæ *Antiochenæ Ecclesiæ* servari his *Canonibus præcipiuntur*, eo pertinent, (inquit Justellus,) *ut Episcopus Antiochenus* præferatur *Metropolitanis omnibus in Orientali Diœcesi.* Nihil Juris *illi attributum in Cæteros Metropolitanos*, præter Honorem Ordinis, *non autem ut Metropolitani omnes Diœceseos Orientis ab eo jure singulari ordinarentur*, ut Innocentii primi *Epistola ad Alexandr. Episcopum* asserere videtur, contra mentem Synodi Nicænæ. Justell. p. 7. ex Edit. Gulielmi Voelli, A.D. 1661.

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be *chief* in his proper *Diœcese*; as the *Bishop* of *Rome* is the *chief* in *His*. And a strict (*d*) *injunction* it laid on *all*, (the *Bishop* of *Rome* not excepted,) that they presume not to *meddle* in any *Diocese* but their *own*. And the chief *Primacies* of *Order* were granted to *Rome* and to *Constantinople*, not for their having been the *Sees* of such or such an *Apostle*, (*e*) but for being the two *Seats* of the two great *Empires*. Witness the famous *Canon* of the *General Council at Chalcedon*, (*f*) decreeing to the *Bishop* of *Constantinople* an *equality of Priviledges* with the *Bishop* of *Rome*; not for any other reason, than its having the good hap to be *one* of the *two Imperial Cities*. Nay, no longer ago before *Boniface* the Third, (who was the *first Bishop* of *Rome* that usurp't the Title of *Universal*,) I say, no longer before *Him* than his next *immediate* Predecessor Pope *Gregory the Great*, (for I reckon *Sabinian* was but a Cypher,)

(*d*) Τοὺς ὑπὲρ Διοίκησιν Ἐπισκόπους τῶν ὑπερόροις Ἐκκλησίαις μὴ ἐπιέναι, μηδὲ συγχέειν τὰς Ἐκκλησίας: ἀλλὰ κατὰ τοὺς κανόνας, τὴν μὲν Ἀλεξανδρείαν Ἐπίσκοπον τὰ ἐν Αἰγύπτῳ μόνον οἰκονομεῖν· τοὺς δὲ τῆς ἀνατολῆς Ἐπισκόπους τὴν ἀνατολὴν μόνην διοικεῖν, (φυλαττομένων τῶν ἐν τοῖς κανόσι τοῖς κατὰ Νικαίαν Πρεσβείων τῇ Ἀντιοχέων Ἐκκλησίᾳ) καὶ τοὺς τῆς Ἀσιανῆς Διοικήσεως Ἐπισκόπους, τὰ κατὰ τὴν Ἀσιανὴν μόνον οἰκονομεῖν, &c. Conci. Constantinop. Oecumen. 2. Can. 2. *Quid hic Canon sibi velit per* [φυλαττομένων τῶν Πρεσβείων τῇ Ἀντιοχέων Ἐκκλησίᾳ.] Justellus *explicat paulò superiùs* ad Can. Conc. Nic. 6. nihil Juris *nimirum* Antiocheno attribuendum in cæteros Metropolitanos, præter Ordinem Honoris.

(*e*) Confer *Justinian. Novel. Constit.* 131. *Cap.* 2. *cum Canone* 3. *Concilii Constant.*

(*f*) Καὶ γὰρ τῷ θρόνῳ τῆς πρεσβυτέρας Ῥώμης, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ Πατέρες εἰκότως ἀποδεδώκασι τὰ Πρεσβεῖα. Et paulò post — τὰ ἴσα Πρεσβεῖα — ἀπένειμαν τῷ τῆς νέας Ῥώμης ἁγιωτάτῳ θρόνῳ, εὐλόγως κρίναντες, τὴν Βασιλείᾳ καὶ συγκλήτῳ τιμηθεῖσαν πόλιν, καὶ τῶν ἴσων ἀπολαύουσαν Πρεσβείων τῇ πρεσβυτέρᾳ βασιλίδι Ῥώμῃ, καὶ ἐν τοῖς Ἐκκλησιαστικοῖς ὡς ἐκείνην μεγαλυνέσθαι πράγμασι, &c. Concil. Chalced. Can. penult.

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the horrible *Pride* of ſucceeding Popes was ſtigmatiz'd by a *Prolepſis*; by way (not of *Prophecy*, but) of *Anticipation*. For (g) *Gregory* writing to *Mauritius*, the then-reigning Emperour, (and that in very many Epiſtles,) touching the name of *Univerſal*, which the *Biſhop* of *Conſtantinople* had vainly taken unto himſelf, call's it a *wicked* and *profane* and *blaſphemous Title*; *a Title importing that the* (h) *times of Antichriſt were at hand*; (little thinking that Pope *Boniface* would preſently after his deceaſe uſurp the ſame, and prove the *Pope* to be *Antichriſt* by the *confeſſion* of a *Pope*.) He farther diſputed againſt the Title by an Argument leading *ad abſurdum*; i That *if any one Biſhop* were *Univerſal*, there would by conſequence be a *failing* of the *Vniverſal Church*, upon the *failing* of *ſuch* a *Biſhop*. An Argument, *ad homines*, not eaſily to be anſwer'd, whatſoever Infirmity it may labour with *in itſelf*. And ſuch an Argument is That, which

(b) *Quis eſt iſte qui* contra Statuta Evangelica, contra Canonum Decreta, novum *ſibi uſurpare* nomen *præſumit?* — *Novis & profanis vocabulis gloriantur.* — *Abſit à cordibus Chriſtianorum* nomen illud Blaſphemiæ. Greg. Mag. l. 3. Epiſt. 32. ad Mauritium Auguſtum. p. 734.

(h) *Sed in hac ejus ſuperbiâ quid aliud niſi propinqua jam* Antichriſti *eſſe tempora deſignatur?* Idem ad Conſtantiam Auguſtam. Ep. 34. p. 737. confer. l. 7. Epi. 69. Euſebio, *aliiſque*, p. 902.

(i) *Si unus* Epiſcopus *vocatur univerſalis, univerſa* Eccleſia *corruit*, l. 6. Ep. 24. p. 822. Et *rurſus — ſi illud nomen in eâ* Eccleſiâ *ſibi quiſquam arripuit, quod apud bonorum omnium judicium fuit*, Univerſa *ergo* Eccleſia (*quod abſit*) *à ſtatu ſuo corruit, quando* Is *qui appellatur* Univerſalis *cadit*. Idem ad Eund. Epiſt. 32. p. 734. Univerſalis *autem nec etiam* Romanus Pontifex *appelletur*, fatente Papâ Pelagio ſecundo, apud Gratian. Decretal. p. 1. diſt. 99. cap. 4. *Quis autem illud pro indignitate rei ſtupeat, quod* novam *quandam* indebitamque Potentiam tibi uſurpando arrogas, &c? *Ita Papam alloquuntur* Epiſcopi Germanici apud Goldaſt. Tom. 1. p. 47.

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we bring againſt the *Pope's* pretended *Headſhip*. For if the *Pope* is the *Head* of the *Catholick Church*, then the *Catholick Church* muſt be the *Body* of the *Pope*; becauſe the *Head* and the *Body* are the *Relative* and *Correlative*; and being *ſuch*, they are *convertible in obliquo*: And then it followes unavoidably, That when there is *no Pope at* all, (which is very often,) the *Catholick Church* hath then *no Head*; and when there are *many* Popes *at once*, (which hath been ſometimes the caſe,) then the *Catholick Church* muſt have at once *many Heads*; and when the Pope is *Heretical*, (as by the *confeſſion* of the *Papiſts* he now and then is,) the *Catholick Church* hath *ſuch an Head*, as makes her deſerve to be *beheaded*. (k) That *Popes* have been *Hereticks*, and *Heathens* too, not only by denying the *Godhead* of the *Son*, and by lifting him up *above* the other *two Perſons*, but even by *ſacrificing to Idols*, and a *total Apoſtaſie* from the *Faith*, is (a thing ſo *clear* in the writings of *Platina*, and *Onuphrius*, that 'tis) the Confeſſion of the moſt *zealous*, and *partial* Aſſerters of their *Supremacy*. I know that *Stella*, and thoſe of the *Spaniſh Inquiſition*, do at once confeſſe this, and yet adhere

(k) *Multi Pontifices Romani erraverunt; ſicut* Marcellinus, *qui* Idolis ſacrificavit; & Liberius Papa, *qui* Arianis conſenſit; & Anaſtaſius ſecundus *propter* Hæreſis Crimen *repudiatus fuit ab Eccleſia: & alii etiam plurimi contra Catholicam fidem tenuerunt; ut* Joannes vigeſimus ſecundus, *qui aſſeruit*, quòd filius Dei ſit Major Patre & Spiritu Sancto. Didacus Stella Tom. 2. in Luc. cap. 22. verſ. 31. p. 280. col. 1. Edit. Antverp. A. D. 1593. Ad Inquiſitionis Hiſpaniæ decreta prorſus elimatus, & ſummâ fide repurgatus.

here to their Position, † *That* (with his Colledge of Cardinals) *the Pope cannot err, and is the Head of the Church.* But St *Hilary* of *Poictiers* was so offended at Pope *Liberius* his espousing the *Arian Heresie*, that he affirm'd *the true Church* to have been *Then* onely in *France.* * *Ex eo inter nos tantùm Communio Dominica continetur.* So ill success have they met with, who have been *Flatterers* of the *Pope*, or the *Court* of *Rome.*

† *ubi suprà, verbis immediatè subsequentibus.*

* Hilar. Pictav. de Synodis, p. 287. & paulò post —— *Quidam ex vobis firmissimâ fidei constantiâ intra communionem se meam continentes, se à cæteris extra Gallias abstinuerunt.* Idem ib. p. 288. Edit *Basil. A.C.* 1535.

To conclude this *first instance* in the fewest words that I can use: Whosoever shall read *at large* (what I have time onely to *hint*) the many *Liberties* and *Exemptions* of the *Gallican Church*, and the published *Confessions* of *Popish Writers*, for more than a *thousand years together*, touching the *Papal Usurpations*, and *Right of Kings*, put together by *Goldastus* in *three great Volumes*; he will not be able to deny, (let his present perswasion be what it will,) that the *Supremacy of the* Pope is but a *Prosperous Usurpation*, and hath This lying against it, that *'twas not so from the beginning.*

Secondly 'Tis true, that for several Ages, the *Church* of *Rome* hath pretended to be *Infallible*; as well *Incapable* of *error*, as *not erroneous.*

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But *from the beginning it was not so.* For, (besides that *Infallibility* is *one* of God's *peculiar and incommunicable Attributes,*) where there is not *Omniscience*, there must be *Ignorance in part*; and where *Ignorance* is, there may be *Error.* That *Heresie* is *Error* in point of *Faith*, and that *Novatianism* is *Heresie*, all sides agree: And 'tis agreed by the *Champions* of the *Papacy it self*, (such as (a) *Baronius*, (b) *Pamelius*, and (c) *Petavius*,) that *Rome* it self was the *Nest* in which *Novatianism* was *hatcht*; and not only so, but that *There* it continued from (d) *Cornelius* to *Cœlestine*, which wants not much of *two hundred years.* To passe by the *Heresies* of the *Donatists*, and the *Arians*, (which strangely prosper'd for a time, and spread themselves over the world, the *former* over the *West*, the *later* over the *East*, and as far as the Breast of the *Pope himself*;) one would have thought that the Tenet of *Infallibility upon Earth* had been sufficiently prevented by the *Heresie* (e) of the *Chiliasts*, wherewith the Primitive Church her self (I mean the very *Fathers* of the Primitive Church, for the two first Centuries after Christ,) was not onely *deceiv'd* by *Papias*, who was a Disciple of St *John*,

(a) Baron. Tom. 2. An. 254 pag. 498. & 503, 504.
(b) Pamel. in Cyprian. Epist. 41. p. 47, 48.
(c) Petav. in Epiphan. ad Hæres. 59. quæ est Novatianorum, pag. 226.
(d) Onuph. in Notis ad Plat. in vitâ Cornelii, pag. 26. Ed. Lovan. 1572. Vide Euseb. l. 6. & 7.
(e) Vide Bellar. Chronol. ad A. C. 132. & Eus. Hist. Eccl. l. 3. c. 39.

but (for ought I yet learn) without *the leaſt Contradiction* afforded to it. Nay *the whole Church of God* (in the opinion of St. (a) *Auſtin* and *Pope Innocent the third*, and for *ſix hundred years together*, (if (a) *Maldonate* the *Jeſuit* may be believ'd) thought the *Sacrament* of *Euchariſt* to have been *neceſſary* to *Infants*, as well as to men of the *ripeſt Age*: and yet (as *Maldonate confeſſeth* at the very ſame time,) it was ſo *plain* and ſo *groſſe* an *Error*, that notwithſtanding St *Auſtin* did endeavour to *confute* the *Pelagians* by it, as by a *Doctrin* of *Faith*, and of the *whole Church of God*; yet the *Council of Trent* was of a *contrary mind*, and did accordingly in a *Canon* declare *againſt* it.

(a)(a) *Non poteſt probari eum* [i.e. Auguſtinum] *exiſtimaſſe hîc de Euchariſtiâ non agi, cum tam multis locis aliis probet ex hoc* Johannis *Teſtimonio*, Euchariſtiam etiam Infantibus eſſe Neceſſariam; *idque non ut opinionem ſuam, ſed ut* Fidei & Totius Eccleſiæ Dogma: *ad refellendos Pelagianos dicat*: & paulò poſt —— *Miſſam facio* Auguſtini & Innocentii *primi ſententiam, quæ* ſexcentos circiter annos viguit *in Eccleſia*, Euchariſtiam etiam Infantibus neceſſariam. *Res jam ab Eccleſia, & Multorum ſeculorum uſu, &* Decreto Synodi Tridentinæ *explicata* eſt, non ſolùm neceſſariam illis non eſſe, *ſed ne decere quidem dari*. (Seſs. 21. & Can. 4.) Maldonat. (Excuſ. Muſſiponti, A.C. 1596.) in Joh. 6. 53. p. 717, 718, 719.

3. Paſs we on to the Doctrine of *Tranſubſtantiation*, which (if its *Age* may be meaſur'd by the very firſt *date* of its *Definition*,) may be allow'd to be as *old* as the *Lateran* * *Council*,

* *Cujus corpus & ſanguis in Sacramento altaris ſub ſpeciebus Panis & Vini veraciter continentur*, tranſubſtantiatis *Pane in Corpus, & Vino in ſanguinem, poteſtate divina*. Conc. Later. c. 1. *In Synaxi vero Tranſubſtantiationem definivit Eccleſia. Diu ſatis erat credere, ſive ſub Pane conſecrato, ſive quocunque modo adeſſe verum Corpus Chriſti.* Eraſm. Annot. in 1 Cor. 7. p. 472. *Saltem ab annis 500 dogma Tranſubſtantiationis ſub Anathemate ſtabilitum, ut ait ipſe* Bellarminus de Euchariſt. l. 3. c. 21. p. 759. *Cujus etiam confeſſionem videre eſt*, l. 3. c. 23. p. 766. Ed. Par. 1586.

a Council held under Pope *Innocent* the Third; ſince whom are ſomewhat more then 400 years. But *from the beginning it was not ſo.* For beſides that our Saviour, juſt as ſoon as he had ſaid, *This is my Blood,* explain'd himſelf in the ſame Breath, by calling it expreſly *the fruit of the Vine,* and ſuch as *He would drink new in the kingdom of God,* (*Mat.* 26. 29. *Mark* 14. 15.) there needs no more to make the Romaniſts even *aſham'd of that Doctrine,* than the *Conceſſion* of *Aquinas,* and *Bellarmine's Inference* thereupon. (a) *Aquinas* ſo argues, as to imply it is *Impoſſible,* and imports a *Contradiction,* for *one body* to be *locally* in *more* places than *one,* and in *all at once.* But (b) *Bellarmine* (at this) is ſo very *angry,* that in a kind of *Revenge* upon *Aquinas,* (though held to be *the Angelical Doctor,*) he needs will *infer* 'tis *as Impoſſible,* and equally implies a *Contradiction,* for any *one* body at *once* to be ſo much as *Sacramentally* in *more* Places than

(a) *Corpus Chriſti non eſt eo modo in hoc Sacramento ſicut Corpus in loco, quod ſuis Dimenſionibus loco commenſuratur; ſed quodam ſpeciali modo, qui eſt proprius huic Sacramento. Unde dicimus, quod Corpus Chriſti eſt in diverſis altaribus, non ſicut in diverſis locis, ſed ſicut in Sacramento. Nullo enim modo Corpus Chriſti eſt in hoc Sacramento localiter, quia ſi eſſet, divideretur à ſeipſo.* ‡ Aquin. Oper Tom. 12. Sum. part. 3. q. 75. art. 1. ad 3. p. 232. col. 2. & q. 76 art. 3. & 5. ex Edit. Antwerp. 1612. (b) *Si non poſſet eſſe unum Corpus localiter in duobus locis, quia divideretur à ſei ipſo, profectò nec eſſe poſſet Sacramentaliter eadem ratione.* Bellar. de Euchariſtiâ, lib. 3. c. 3. p. 512. Tom. 3. Controverſ. ex Edit. Pariſ. A. C. 1620.

one. And therefore it cannot now be wonder'd concerning *Tranſubſtantiation*, if ſo long ago as in the time of Pope *Nicolas* the Second, either the *Novelty* was not *forg'd* and *hammer'd out* into the *ſhape* in which we find it, or not at all underſtood by the *Pope Himſelf.* For *one* of the *two* is very clear by the famous (c) *Subminſſion* of *Berengarius*, wherewith he ſatisfied the (d) *Synod* then held at *Rome*, (and in which were 113 Biſhops,) though not at all unto a *Trans*, but rather a *Conſubſtantiation.* Which divers (e) *Romaniſts themſelves* have not been able not to Cenſure, though it was *pen'd* by a *f Cardinal*, and *approved* of by a *Council*, and very glibly *ſwallow'd down* by the *Pope himſelf.*

(c) *Coactus eſt Berengarius publicè profiteri*, Panem & Vinum, *quæ in altari* ponuntur, *poſt conſecrationem non ſolum* Sacramentum, *ſed etiam* verum Corpus & Sanguinem *Domini noſtri* Jeſu Chriſti *eſſe*: & ſenſualiter *non ſolùm Sacramento, ſed in veritate manibus ſacerdotum tractari, frangi, & fidelium dentibus atteri.* *Conſer* Floriacenſ. Hiſtor. fragmenta à P. Pithœo edit. inter. Franc. Script. (*Excuſ. Francof. A.C.* 1596) p. 86. *cum* Lanfranc. lib. cont. Bereng. & Guitmund. de Sacram. l. 1. & Alger. de Sacram. *l.* 1. c. 19. (d) Sigon. de Regno Ital. l. 9. *A.* 1059. p. 210. (e) *Niſi ſanè intelligas verba* Berengarii, *in* majorem *incides* Hæreſin, quàm ipſe habuit: *& ideo omnia referas ad ſpecies ipſas, nam de Chriſti Corpore partes non facimus.* Johan. Semeca *Gloſſator in* Gratian. de Conſecrat. Diſt. 2. cap. Ego Berengarius. (f) *A Cardinale, ſcil.* Humberto Sylvæ Candidæ Epiſcopo. Guitmundus ub. ſupra.

4. 'Tis very true that their withholding the *Cup of bleſſing* in the *Lord's Supper* from the *ſecular* part of their *Communicants*, hath been in practice little leſſe then 400 years. But *from the beginning it was not ſo.* For in our Saviours

Saviour's *Inſtitution* we find it intended for (g) *every Gueſt*. πιετε παντες is the word, *Drink ye All of this Cup.* (Mat. 26. 27.) And S. *Paul* to the *Corinthians* (conſiſting moſt of *Lay-men*) ſpeaks as well of their *drinking* the myſtical *Blood*, as of their *eating* the *Body* of Chriſt. (1 *Cor.* 11. 26, 27, 28, 29.) Nay 'tis *confeſt* by learned *Vaſquez*, (as well as by *Caſſander*, and *Aquinas* Himſelf) to be a Truth *undeniable*, That the *giving of both* Elements in the *Roman Church it ſelf*, untill the time of *Aquinas*; did ſtill continue to be in uſe.

5. The Church of *Rome* for ſeveral Ages hath reſtrain'd the holy Scriptures from the peruſal of the People. *But from the beginning it was not ſo.* For *Hebrew* to the *Jews* was the *Mother-Tongue*, and in *That* 'twas read weekly before the People. It pleaſed God the *New Teſtament* ſhould be firſt written in *Greek*, becauſe a Tongue the *moſt known* to the *Eaſtern world*. And to the end that this *Candle* might not be *hid under a Buſhel*, it was tranſlated by St *Jerome* into the † *Dalmatick* Tongue, by Biſhop *Vulphilas* into the **Gothick*, by St *Chry-*

(g) Concil. Conſtant. Actione 13. Can. 13. p. 880. *In Eccleſiâ Latina* 1000 *amplius annis tenuit, ut tam Populo quam Clero in celebratione Miſſarum poſt myſteriorum conſecrationem ſeorſum Corpus & ſeorſum Sanguis Domini præberetur.* Caſſan. Conſult. Artic. 22. Vaſq. cap. 3. Diſp. 216. c. 3. n. 38. *Secundum antiquam Eccleſiæ conſuetudinem, omnes ſicut communicabant Corpori, ita communicabant & Sanguini, quod etiam adhuc in quibuſdam Eccleſiis ſeruatur.* Jo. 6. Aquinas in Comment. Lectione 7. p. 42. col 1. Tom. 13.

† Sixt. Senenſ. Bibliothec. l. 4. p. 247. *Ipſe* Hieron. in Epiſt. ad Sophron. Tom. 3.

*Socrat Hiſt. Eccleſ. lib. 4. c. 33. Niceph. Hiſt. Eccle. lib. 11. c. 48. Bonav. Vulcan. in Præfat. de Liturg. & linguâ Getarum.

ſoſtom

ſoſtom into [a] *Armenian*, by *Athelſtan* into *Saxon*, by [b] *Methodius* into *Sclavonian*, by *Jacobus de Voragine* into [c] *Italian*, by *Bede* and *Wiclef* into [d] *Engliſh*. And not to ſpeak of the *Syriack*, *Æthiopick*, *Arabick*, *Perſian*, and *Chaldee Verſions*, (which were all for the uſe of the *common people* of thoſe Countries,) the * *Vulgar Latine* was *then* the *Vulgar Language* of the *Italians*, when the *Old* and *New Teſtament* were turn'd into it.

6. The *publick prayers* of the *Romaniſts* have been a very long time in an *unknown Tongue*, (I mean *unknown* to the *common people*,) even as long as from the times of Pope *Gregory* the Great. *But from the beginning it was not ſo.* For 'tis as ſcandalouſly oppoſite to the *plain ſenſe of Scripture*, as if it were done in a meer *deſpight* to the 14th *Chapter* of the *firſt Epiſtle* to the *Corinthians*, eſpecially from the 13 to the 17. *verſ.* Not to ſpeak of what is ſaid by the * Primitive Writers: † *Aquinas* and *Lyra* do both confeſs upon the place, that the *common Service* of the Church in the Primitive times, was in the *common language* too. And as the

(a) Roccha in Bibliothecâ Vatican. p. 155, 157.
(b) Aventin. Annal. lib. 4. p. 434.
(c) Sixt. Senenſ: Bibl. l. 4. p. 255. col. 1.
(d) Vide *Authores citat. apud* Brerew. Inqu. c. 26.
* *Confer* Blond. Ital. Illuſtrata, in Marchia Tarbiſinâ, & Tinto de la Nobiltà di Verona, lib. 2. cap. 2. *cum Hieronymi Temporibus apud* Bellarm. de Script. Eccleſ. p. 104.

Οἱ μὲν Ἕλληνες Ἑλληνικοῖς, οἱ δὲ Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ οὕτως ἕκαστος τὰ ἑαυτοῦ διάλεκτον εὐχεται τῷ Θεῷ. Origen. contra celſum (*ex Edit. Hæſchelii, Auguſtæ Vindelicorum*, 1605.) lib 8. p. 414.

† *Cùm* Aquinate & Lyrâ *confer* Cajetanum in 1 Cor. 14. p. 79. ſententiæ noſtræ ſuffragantem. Ed. Paris 1532.

Chriſtians

Christians of [a] *Dalmatia*, [b] *Habassia*, [c] *Armenia*, [d] *Muscovia*, [e] *Sclavonia*, [d] *Russia*, and all the Reformed parts of Christendom, have the Service of God in their vulgar Tongues, so hath it been in divers Places by (*f*) *Approbation* first had from the *Pope himself*.

(*a*) Angelus Roccha in Bibl. Vatic. p. 157. (*b*) Biblioth. Vet. Patrum, Tom. 6. p. 654. c Petrus Bellonius in Observ. l. 3. cap. 12. & Vitriacus in Hist. Orient. cap. 79. p. 1095. Brocardus *non nullibi in sua Descriptione Terræ Sanctæ. (d. d.)* Possevinus de Reb. Mosc. pl 4. And. Thevetus Cos. l. 19. c. 12. (*e*) Bapt Palat de rat. Scrib. An. Roccha Biblioth. Vatic. p. 162. / Aventin. Annal. l. 4. Æneas Sylvius in Hist. Bohem. cap. 13. p. 128. Concil. Bin. Tom. 3. p. 990. *Vide etiam* Decret. l. 1. Tit 31. cap. 14. *& quicquid Authorum videre est in Brevew. Inqu.* 26.

7. Another instance may be given in their *Prohibiting of Marriage to men in Orders*, which is deriv'd by *some* from the *third* [a] *Century* after *Christ*; by [b] *others* from the *eighth*; and in the rigour that now it is, from *Pope Gregory* the Seventh. *But from the beginning it was not so.* For *Priests* were permitted to have *wives*, both in the *Old* and *New Testament*; (as *Maximilian* [c] the Second did rightly urge against the *Pope*:) And the *blessed Apostles* (many of them) were *married men*: for so I gather from [d] *Eusebius* out of *Clemens Alexandrinus*; and from the [e] *Letter* of *Maximilian*, who did not want the Advice of the *learnedst* persons in all his Empire; and from 1 *Cor.* 9. 5. where St *Paul* asserts his liberty to carry a *Wife* along with him, as well as *Cephas*.

a *Nempe à Papa Calixto, qui floruit* A. D. 220. *Consule* Thuanum, in l. 36. p. 305. b *Bishop* Hall. 3. Epist. 2. Decad.

c *ubi supra apud* Thuanum, p. 305. & 306.

d Euseb. l. 3. c. 13.

e *Constat Apostolos ipsos, paucis exceptis, conjuges habuisse. ubi supra apud* Thuanum.

Cephas. And 'tis the Doctrine *of that Apoſtle*, that a *Biſhop* may be an *Husband*, although he may not be the Husband of more then *One Wife.* (1 *Tim.* 3. 2. *Tit.* 1. 6.) Beſides, the *Marriage* of the *Clergy* was aſſerted by f *Paphnutius* in the *Council at Nice*; and even by one of *thoſe* g *Canons* which the *Romaniſts themſelves* do ſtill avow for *Apoſtolical.* And the *forbidding men to marry* (with *Saturninus*, and the Gnoſticks,) is worthily call'd by God's Apoſtle, *The Doctrine of Devils*, (1 *Tim.* 4. 1. 3.)

f *Ibid. apud* Thuanum.

g Ἐπίσκοπος, ἢ Πρεσβύτερος, ἢ Διάκονος, ἢ ἑαυτῆ γυναῖκα μὴ ἐπεισάγειν· ἐὰν δὲ εἰσάγῃ, ἀφορίζεσθαι, Canon. Apoſtol. 5. Μένεται ὁ γαμὼν καὶ τὸν ἐπισκόπων καὶ χόντων γυναῖκας, ὅτι πάντα ἀκώλυτον εἶχεν καὶ οἱ Ἐπίσκοποι τὰς τῶν γυναικῶν νόμιμον συζυγίαν. Zonaras in Can. Apoſt. 5. p. 4. Edit. Pari. 1618. (h) *Nubere & generare à Satana dicunt eſſe.* Irenæus, l. 1. c. 22. εὐφήμως δὲ τὴν ἐγκρατείας ἀσκῆσιν, εἰς τιμὴν κτίσεως, καὶ τὰ δημιουργὸν διδάσκοντες μὴ δεῖν παραιτεῖσθαι γάμον καὶ παιδοποιΐαν, μηδὲ ἀντεισαγειν τῷ κόσμῳ δυσχρήσους ἑτέρους, μηδὲ ἐπιχορηγεῖν τῷ θανάτῳ τροφὰς. Clem. Alex. Strom. l. 3.

8. I ſhall conclude with that Inſtance, to which our Saviour in my Text does more peculiarly allude; I mean the *Liberty of Divorce* betwixt Man and Wife, for many *more Cauſes* than the Cauſe of *Fornication.* For ſo I find it is (k) *decreed* by the *Church of Rome*, with an *Anathema* to all that ſhall contradict it. *But from the Beginning it was not ſo.* For 'tis as oppoſite to the *will* of our Bleſſed Saviour, revealed to us *without a Parable*, (in the next verſe

(k) Si quis dixerit Eccleſiam errare, cùm ob multas Cauſas ſeparationem inter conjuges quoad totum, ſeu quoad cohabitationem, ad certum incertum. ve tempus, fieri poſſe decernit, Anathema ſit. Conci. Trident. Seſs. 24 Can. 8. p. 411. Edit. Bi. Tom. 9. Pariſ.

verſe after my Text) as if they meant nothing more, than the opening of a *Way* to *rebel against* him. For beſides that in the *Canon* of the *Council* at *Trent*, a Divorce *quoad Totum ob multas Cauſas* was *decreed* to be *juſt* in the *Church of Rome*, although our Lord had twice confin'd it to the *Sole Cauſe* of *Fornication*, (*Matth.*5.32, & 19.9.) And beſides that the word *Totum* was conſtantly reteined in (*l*) four *Editions*, (particularly in *That*, which had the *Care* and *Command* of Pope *Paul* the Fifth,) Let it be granted that the *Council* did mean no more, than a meer *Sequeſtration* from *Bed* and *Board*, to endure for a *certain* or *uncertain time*; and not an *abſolute Diſſolution* of the *Conjugal Knot*; yet in the Judgment of *Chemnitius*, yea and of *Maldonat* Himſelf, (who was as *learned* a *Jeſuite* as that Society ever had,) it would be oppoſite (*even ſo*) to the *Law of Chriſt*. For [m] *he who putteth away his Wife for any Cauſe whatſoever, beſides the Cauſe of Fornication, commits Adultery* (ſaith the *Jeſuit*) even for this very reaſon, *becauſe he makes Her commit it, whom he unduly putteth away.* [n] Nay, *Chemnitius* ſaith *farther*; That the *Papal Separation from Bed and Board, is many Wayes*

(l) *Scil.* (*præter Edit. jam nominatam*) *Edit.* Col. Agrip. Tom. 4. part. 2. p. 332. *Sum. Concil. Edit. Fra. Longii à Coriolano*, Antverp. *A. C.* 1623. p. 1024. *Item Concil. General.* Pauli Quinti *Auctorit.* Edit. Romæ, *A. C.* 1628. Tom. 4. p. 273.

(m) *Si ob aliam Cauſam quàm ob Fornicationem dimiſerit, quamvis aliam non duxerit, mœchatur; quia uxorem ſuam mœchari facit.* Maldonat. (excuſ. Mogunt. *A. D.* 1624. *in* Matth. 19 9 p. 392.

(n) *Atqui in Pontificiâ illâ*

a Diſſolution of the Conjugal Tye. Nor does h^e content himſelf to *ſay*, or *affirm* it only, but by a *Confluence of Scriptures* does *make* it *good*, That againſt the Command of our bleſſed Saviour (in the verſe but one before my Text,) *That which God hath joyn'd together, the men of Rome do put aſunder.*

Separatione (*nempe* à Toro & Menſa, ad certum incertumve tempus,) *Vinculum Conjugii multis & variis modis ſolvitur & diſrumpitur. Nam ad Vinculum Matrimonii ſpectant hæ ſententiæ.* Et adhærebit Uxori ſuæ. Faciamus ei adjutorium quod ſit coram ipſo. Mulier non habet poteſtatem ſui Corporis, ſed vir. Iterum convenite, ne tentet vos Satan propter Incontinentiam veſtram. Non ſunt Duo, ſed una Caro. *Et ipſum* Matrimonium *deſtruitur*, Individuâ vitæ conſuetudine. *Hæc vero vincula Conjugii in Pontificiâ ſeparatione, quoad Torum & Cohabitationem, ſolvuntur & diſrumpuntur. Homines igitur*, contra Decretum Divinitatis, ſeparant, quod Deus conjunxit. Chemn. in Exam. Concil. Trident. (*Excuſ. Genev. A.D.* 1634.) p. 437.

By *theſe* and many more *Corruptions* in point of *Practice* and *Doctrine* too, which were no more then *Deviations* from what had been from the *Beginning*, and which the learnedeſt Sons of the Church of *Rome* have been forced to *confeſs* in their *publick Writings*, the *awakened* part of the Chriſtian world were *compell'd* to look out for a *Reformation.* That there was in the *See of Rome* the moſt *abominable Practice* to be imagin'd, we have the liberal^o *confeſſion* of zealous *Stapleton himſelf*;

(o) *Vix ullum peccatum cogitari poteſt*, (*ſola Hæreſi exceptâ*) *quo illa ſedes turpiter maculata non fuerit, maximè ab Ann.* 800. *& inſra.* Staplet. Oper. Tom. 1. Cont. 1. q. 5. art 3. p 597. excuſ. Paris. 1620.

and

and of those that have *publisht* their [p] *Penitentials*. We have the publisht Complaints of *Armachanus*, and *Grostead*, and *Nicolas de Clemangis*, *John of Hus*, and *Jerome of Prague*, Chancellor *Gerson*, and *Erasmus*, and the *Archbishop of Spalato*. *Ludovicus Vives*, and *Cassander*, who are known to have died in the same *Communion*, did yet *impartially complain* of some *Corruptions*. (q) *Vives* of their *Feasts* at the *Oratories of Martyrs*, as being too much of kin unto the *Gentiles Parentalia*, which in the judgment of [r] *Tertullian* made up a *species* of *Idolatry*. And *Cassander* [s] confesses plainly, that the Peoples *Adoration* paid to *Images* and *Statues*, was equal to the *worst* of the ancient *Heathen*. [t] So the *buying* and *selling* of Papal *Indulgences* and *Pardons* ('tis a little thing to say of *Preferments* too) was both *confest* and *inveigh'd against* by *Popish* Bishops in *Thuanus*.

(p) *Consule* Canonas Pœnitentiales Romanos, Bedæ, Rabani Mauri, &c. *cum notis* Antonii Augustini, Archiepiscopi Tarraconensis, Excus. Venetiis, 1584.

(q) Ludov. Vives in S. August. de Civit. Dei, l. 8. c. 27.

(r) *Parentatio Mortuis species est Idololatriæ, quoniam, & Idololatria Parentationis est species.* Tertul. de Spectac. c. 12.

(s) —*Ita ut ad* Summam adorationem, *quæ vel à Paganis suis simulacris exhiberi consuevit, & ad extremam vanitatem quam* Ethnici *in suis simulacris exornandis admiserunt*, nil à nostris *reliqui factum esse videatur*. Geo. Gassander in Consult. de Imag. & Simulacris mihi pag. 175, 176. t Thuan. l. 25. pag. 760, 761, &c.

Now if with all their *Corruptions* in point of *Practice*, which *alone* cannot justifie a People's *Separation* from any *Church*, (though the *Cathari* and the *Donatists* were heretofore of that opinion,) we compare their *Corruptions* of

Doctrine too, and that in matter of *Faith*, (as hath been ſhew'd,) Corruptions *intrenching on Fundamentals*; it will appear that That *door* which was *open'd* by *us* in our *firſt* Reformers, was not at all to *introduce*, but to *let out* *Schiſm. For the *ſchiſm* muſt needs be *Theirs* who *give* the *Cauſe* of the Separation, not *Theirs* who do but *ſeparate* when *cauſe* is *given*. Elſe S. *Paul* had been to blame, in that he ſaid to his *Corinthians*, *Come ye out from among them, and be ye ſeparate.* (2 Cor. 6. 17.) The *actual* Departure indeed was *Ours*, but *Theirs* the *cauſal*, (as our immortal Arch-Biſhop does fitly word it:) we *left* them indeed when they *thruſt* us *out*; (as they cannot but *go* whom the Devil *drives*;) But in propriety of ſpeech, we left their *Errors*, rather then *Them*. Or if a *Seceſſion* was made from *Them*, 'twas in the very ſame meaſure that *They* had made one from *Chriſt*. Whereas *They*, by their *Hoſtilities*, and their *Excommunications*, departed properly from *Us*, not from any *Errors* detected *in us*. And the *wo* is to *Them by whom the offence cometh*, (*Matth.* 18. 7.) not to *Them* to whom 'tis *given*. If when *England* was in a *Flame*, by *Fire* ſent out of *Italy*, we did not abſtein from the

* *De Hildebrando in hæc verba ſententiam ſerunt Epiſcopi Germanici qui* Concilio Wormatienſi *interfuerunt. Dum* profanis *ſtudes* Novitatibus, *dum magis amplo quàm bono nomine delectaris, dum inaudita Elatione diſtenderis, velut quidam* Signifer Schiſmatis, *omnia membra Eccleſiæ ſuperba crudelitate & crudeli ſuperbia laceraſti: flammaſque Diſcordiæ quas in Romana Eccleſia diris factionibus excitaſti, per omnes Eccleſias Italiæ, Galliæ, & Hiſpaniæ, furiali dementia ſparſiſti.—Per gloriosa tua Deceta (quod ſine lachrymis dici non poteſt) Chriſti ſerè nomen periit.* Imperial. Statut. à Goldaſto edit. Tom. 1. p. 47.

the *quenching* of it, until *Water* might be drawn from the *River Tiber*; it was becauſe our own *Ocean* could not only do it *ſooner*, but *better* too. That is to ſay (without a Figure,)

It did appear by the *Conceſſion* of the *moſt learned Popiſh VVriters*, that particular Nations had ſtill a power to purge themſelves from their *corruptions*, as well in the *Church*, as in the *State*, without leave had from the *See* of *Rome*; and that 'twas commonly put in practice above a *thouſand* years ſince. † It did appeare that the *Kings of England* (at leaſt as much as thoſe of *Sicily*,) were ever held to be Αὐτοκράλορες, and that by the *Romaniſts themſelves*;

† *Ex eo quo Willielmus Normaniæ Comes Terram illam debellando ſibi ſubegit, Nemo in ea Epiſcopus, vel Abbas ante Anſelmum factus eſt, qui non primo fuerit Homo Regis, ac de manu illius Epiſcopatûs vel Abbatiæ Inveſtituram per dationem Virgæ Paſtoralis ſuſcepit, &c.* Eadmerus Monach. Cant. in Præf. ad Hiſt. Nov pag. 1. *Sed nec ex eo ſolùm tempore mos hic obtinuit; Nam ante Normannorum etiam adventum hic uſitatiſſimus, ut majorum Gentium Antiſtites ſacri, Epiſcopi nimirum & Cœnobiarchæ (qui ſaltem in Clientela Regia) à Sacris Eccleſiarum Corporibus electi, quin ſæpius etiam, ſpretis omninò Corporum Sacrorum ſuffragiis, in Aula deſignati, Annuli & Baculi Paſtoralis, ſive Pedi traditione, in Dignitatis Poſſeſſionem à Regibus noſtris, jure avito nixis, mitterentur.* Joh. Selden. in ſuis ad Eadmer. Notis & Spicilegio, p. 142. *Hujus rei exemplum videre eſt apud* G. Malmeſ. burienſem de Geſtis Regum, lib. 2 cap 8. *Quin & illud aliquanto videtur dignius quod hoc in loco notetur. Pontifici* Hildebrando *Fidelitatis Juramentum, à* Guilielmo Normanno, *exigenti, Gulielmum Regem reſpondiſſe*—Fidelitatem facere non volo, quia nec ego promiſi, nec Anteceſſores meos Anteceſſoribus tuis id feciſſe comperio. Baron. Ad An. 1076. Guilielmus Rufus *allegavit*, Quod nullus Archiepiſcopus aut Epiſcopus Regni ſui, Curiæ Romanæ vel Papæ ſubeſſet. Matth. Pariſ. Hiſt. p. 25 Edit. 1094. *Videſis etiam Imperatores, & Reges Galliarum, jura ſua aſſerentes, apud* Othonem Friſingenſem, Sigibertum, *eoſque maximè Hiſtoricos qui Res Henrici Quarti Imperatoris, & ejuſdem nominis Primi Regis Anglorum conſcripſere. Inprimis vero* Sigonium de Reg. Ital. l. 4, 9, 10, & 11. Baron. Tom. 11. A.C. 1077. Cherubinum Laert. in Bullarii Tom. 1. p. 16. & 17. Bin. Concil. Tom. 3. part. 2. in Urbano, Calixto, & Paſchali Secundis. Renatum Choppinum de Domanio Franciæ. il. 2. tit. 1. ſect. 6, *&c.* Et de Sacra Politiâ, l. 1. tit. 7. Sect. 22, & 23. *ad hæc*, Theodor. Baſſamon. Patriarch. Antioch. in Concil. Chalced. Can. 4. Joh. Naucler. Chronograph. gener: 39. & H. Mutium Chron. German. 18. p. 162. *&c.*

until

until by gaining from *Henry* the First, the *Investiture* of *Bishops*, from *Henry* the Second, an *Exemption* of the *Clergy* from *Secular Courts*, and from easie *King John*, an unworthy *Submission* to *forreign Power*; the Popes became strong enough to *call their strength the Law of Justice*. And yet their *Incroachments* were still *oppos'd*, by the most *pious* and the most *learned* in every Age. Concerning which it were easie to give a satisfactory account, if it were comely for a *Sermon* to exceed the limits of an *hour*. In a word, it did appear from the *Code* and *Novels* of (a) *Justinian*, from the ἑνωτικὸν set out by the *Emperour* (b) *Zeno*, from the *practice* of [c] *Charles* the Great, (which may be judged by the *Capitulars* sent abroad in *his Name*,) from the *designs* and *Indeavours* of two late Emperors, *Ferdinand* the First, and *Maximilian* the Second, from all the *commended Kings* of *Judah*, from the *most pious* Christian Emperours as far as from *Constantine* the Great, and from many *Kings* of *England* in [d] *Popish times* too; that the work of *Refor-*

(a) Θεσπίζομεν καὶ πᾶσι τοῖς τῆς Ἐκκλησ. &c. Justin. Novel. Const. 13 i. c. 2. *Vide etiam* de mandatis Principum, Tit 4. Novel. 17. c. 7. & 11.

(b) Evagr. l. 3. c. 14. in Mag. Biblioth. Vet. Patr. Tom. 6. Part. 2. p. 655.

(c) Sigon. de Reg. Ital. li. 4. ad A. C. 801. & Eginhart. in vit. Car. Mag. & Baron. Annal. Tom. 9 ad A. C. 800 p. 542. ad A. C. 545. & To. 10. ad A. C. 845. p. 34. Excus. Colon. Agrip. 1609.

(d) *Edward the confessor*, *William* 1. H. 3. *Edw.* 1. *Edw.* 2. *Edw.* 3. *Rich.* 2. *Hen.* 4. H. 5. H. 6. *Edw* 4. *Rich* 3. H. 7. H. 8. *for all which at large, See* Cokes Reports, par. 5. fol. 1. Caudrey's Case, or De Jure Regis Ecclesiastico. Ὁ βασιλεὺς ἐπ' ἀδείας ἔχει ἐποκοπὴν εἰς μητρόπολιν ἄγειν καὶ ἀποχειροτονῆσαι τὸν ἰδιόν μητροπολίτην, αὐτοὺς ἐνοχλεῖν ἀγωγεῖον διαιτᾶν, καὶ ἐκ τῶν ἐποχῶν καὶ μητροπολίτας ἐκβιάζειν. Balsam. in Conc. Carth. Can. 16.

mation

mation belong'd especially to *Them* in their *several Kingdoms*. And *this* is *certain*; that neither *Prescription* on the *Pope's* side, nor *Discontinuance* on the *King's*, could *adde* a *Right* unto the *one*, or any way *lessen* it in the *other*. For it implies a *contradiction*, that what is *wrong* should grow *right*, by being *prosperous* for a *longer*, or *shorter* season.

Had the *Pope* been contented with his * *Primacy* of *Order*, and not ambitiously affected a *Supremacy* of *Power*, and over *all other Churches* besides his *own*; we never had *cast off* a *Yoke*, which had never been *put* upon our *Necks*: And so 'tis plain that the *Usurper* did make the *Schism*. If *Sacrilege* any where, or *Rebellion*, did help reform *Superstition*; *That* was the Fault of the *Reformers*, not at all of the *Reformation*; nor of *All* Reformers neither. For the *most* that was don by *some*, *was* to *write* after the *Copy* which had been *set* them in my Text, by the Blessed *Reformer* of all the World; which was *so* to *reform*, as not to *innovate*, and to accommodate their Religion to what they found *in the Beginning*.

Nay, if I may speak an *Important Truth*, (which being unpassionately consider d, and universally

* Τὸν μὲν τοι Κωνσταντινουπόλεως Ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὴν τῆς Ῥώμης Ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην. Concil. Constantinop. Oecum. 2. Cap. 3. Ῥώμης Πάππαν πρῶτον εἶναι πάντων τῶν ἱερέων, ἀρχιεπίσκοπον, Κωνσταντινουπόλεως τῆς νέας Ῥώμης δευτέραν τάξιν ἐπέχειν θεσπίζομεν. Justinian. Imp. Novel. Const. 131. c. 2.

universally laid to heart, might possibly tend to the Peace of Christendom;) seeing it was not so much the *Church*, as the *Court* of *Rome*, which proudly *trod* upon *Crowns* and *Scepters*, and made *Decrees* with a * *non obstante* to *Apostolical Constitutions*, or *whatsoever* had been enacted *by any Authority whatsoever*, (the *commandments of Christ* being *not excepted*,) we originally departed with higher Degrees of Indignation, from the Insolent *Court*, than *Church* of *Rome*. Nor *protested* we so *much* against the *Church*, (though against the *Church too*,) as against the cruel *Edict* first made at † *Worms*, and after cruelly *re-inforced* at *Spire* and *Ratisbone*; for the *confirming* of those (1) *Corruptions* from which the (2) *Church* was to be *cleans'd*. To the (1) *former* we declard a *Vatinian Hatred*; but to the (2) *later* of the

* *Apostolicâ Potestate declaramus & definimus, & ab omnibus, judicari debere mandamus atque statuimus, decernentes irritum & inane, si quid secus à quoquam quacunque Dignitate, Auctoritate, & Potestate prædito contigerit judicari*, Non obstantibus Constitutionibus & Ordinationibus Apostolicis, *Aliisque in contrarium facientibus* Quibuscunque. *Vide* Bullam Pii quarti, Concil. Bin. Edit. Paris. Tom. 9 p. 444.

Licet Christus *post Cœnam* instituerit, & *suis Discipulis* administraverit *sub utraque specie* Panis & Vini *hoc venerabile Sacramentum, tamen* hoc non obstante, &c. *Licet in Primitivâ Ecclesiâ hujusmodi Sacramentum reciperetur à Fidelibus sub utráque specie; postea à conficientibus sub utraque, & à laicis tantummodo sub specie Panis suscipiatur.* Concil. Constant. Bin. Tom. 3. part. 2. Sess. 13. p. 880. excus. Colon. Agrippinæ, 1618. † Spiræ, *Conventus ordinum Imperi celebratur, in quo Decretum factum est, ut Edictum* Wormatiense *observaretur contra Novatores, & omnia in integrum restituantur. Contra hoc Edictum solennis fuit* Protestatio, *April.* 16. *A.D.* 1529. *& hinc ortum pervulgatum illud nomen* Protestantium. Sethus Calvis. in Chron. ad *A.C.* 1529. p. 831. col. 2. Edit. Francof. 1620. *Lutherus impulit Johannem Saxoniæ Septemvirum, aliosque Principes Germanicos, protestari contra Decreta Ratisbonæ & Spiræ de Religione facta. Unde Nomen* Protestantium *crevit. Quâ de re consule* Cluverium in Epitom. Hist. *Mundi, ad A.C.* 1529. p. 790. Edit. Lugd. Bat. 1631.

two

two we have the Charity to wiſh for a *Reconcilement*. That we who differ upon the *way* in which we are *walking* towards *Jeruſalem*, may ſo look back on *the beginning* from whence at firſt we *ſet out*, (and from which our *Accuſers* have foulely *ſwerv'd*,) as to *agree* in our *Arrival* at the ſame *Journey's end*.

But God forbid that our *Love* to *the Peace without*, ſhould ever tempt us to a loſs of *the Peace within us*. God forbid we ſhould *return with the Dog to his vomit*, or *with the Sow* in the Hebrew Proverb (which is cited by St. *Peter* in His *Epiſtle*,) *to her wallowing in the mire*. When I wiſh a *Reconcilement*, I do not mean by *Our Compliance* with any the *leaſt* of *their Defilements*, but by *their Harmony* with *Us* in our being *Clean*.

On this * Condition and Suppoſal; Our *Church* is open to *receive* the bittereſt *Enemies* of our Church. Our *Armes* are open to *embrace* them, with *Love*, and *Honour*. Our *Hearts* and *Souls* are *wide open* in fervent *Prayers* and *Supplications* to the *God of Purity* and of *Peace*, that (in his own good time) he will *bind up* the *Breaches*, and *wipe off* the *ſtains*, and *raiſe up* the lapſed *Reputation*, of his *divided*, *defiled*, *diſgraced*

* *Ab Eccleſia Romana non alio diſceſſimus animo, quàm ut, ſi correcta ad Priorem Eccleſiæ formam redeat, nos quoque ad Illam reverta-mur, & Communionem cum Illa in ſuis portiò Cœtibus habeamus.* Zanch. in Confeſs. Art. 19. de Eccleſiâ militante Tom. 8. p. 540. Edit. 1595.

disgraced Spouse; And all for the *Glory*, as vvell as *Merits*, of the ever-blessed *Bridegroom* of all our *Soules*,

To *whom*, vvith the *Father*, in the Unity of the *Spirit*, be ascribed by *us*, and by *all the VVorld*

Blessing, and *Glory*, and *Honour*, and *Power*, and *VViſdome*, and *Thanksgiving*, from this time forvvards for evermore.

FINIS.

A PARÆNESIS TO THE READER,

Touching the

SERMON

Going Before, and the

DISCOURSE

Which follows after of

ROMES PRETENDED INFALLIBILITY.

A

PARÆNESIS

TO THE

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Going Before, and the

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ROMES

PRETENDED

INFALLIBILITY.

A Paraneſis to the Reader, touching the Sermon going before, and the Diſcourſe which follows after of Rome's *pretended Infallibility.*

§. 1. SInce the Time wherein this Sermon was firſt commanded into the light, It has been *ſcoff'd* at by *ſome*, and eaſily *rail'd* at by *others*, and by a third ſort *complain'd of*, as the *Concauſe* at leaſt of a *Perſecution*. But ſo far has it been from being *enfeebled*, or *refuted*, that 'tis more than I know if it has *manfully* been *oppos'd*. So that to *Vindicate* my Sermon, I need no more than to *Reprint* it, (as I was told by an Acute and Learned Prelate,) If æqual Readers will but have patience both to *examin* what I have ſaid, and to *compare* it with the All that is ſaid againſt it. Which if they will not do *Now*, whilſt the Diſpute is at the *ſhorteſt*, and whilſt they may do it with *greateſt Eaſe*; how much *leſs* would they have patience for ſuch a due

examination, if an *Inlargement* of the Contention ſhould make their Task the more *tedious?* And if they *will*; All the *ſtones* which certain Enemies have hurled at it in the Dark, will (being happily laid together) make but a *Monument* of the Truth of that well-meant Sermon. That famous ſaying of *Callimachus*, μεγα βιβλιον μεγα κακον, I have found to be as True, as it was long ago Notorious. And when *Controverſies* eſpecially are improved into Volumes both Great and Many, Men of Poverty cannot *buy*, and men of Buſineſs cannot *read* them; and even men of moſt *leiſure* cannot ſo *graſp* them as they ought, unleſs their *Memories* are as ſtrong as their *Attentions* are to be ſteady, and the ſtock of their *Patience* as great as either. This the oftner I obſerve, and the longer I lay to heart, the more I am fixed in my choiſe, to ſerve and ſatisfie my Readers (as far at leaſt as I am able) touching the Buſineſs I am about, at the *leaſt expenſe* poſſible of Time, and Mony. For if my Eſſay is *Convincing*, It is the *better* for being *ſhort*; And if it is otherwiſe, 'twould be the *worſe* if it were *longer*.

§. 2. If the Citations of my Sermon, in which I was ingaged by juſt Autority, (by the Dean

Dean of the Kings Chappel, for the Penning, & Preaching, as well as by the King Himſelf, for the Printing of it,) are but as free from all fraud as I *ſay* they are, and as every willing Reader has been enabled by me to *prove* with the leaſt pains poſſible, I have attain'd my whole end, and my *work* is don. For as my *end* was to diſcover the real *Novelty* of the *Doctrins*, and the *depravedneſſe* of the *Practices*, in which our Church cannot joyn with the Church of Rome, and which have made the Separation 'twixt Us, and Them; So my *work* was to prove it by the *Confeſſion* of *Themſelves*; I mean of ſuch as are their Learned'ſt and Partial'ſt Writers. Who would not certainly have *publiſh'd* the ſeveral *Dates* and *Introductions* of the *New* Articles of their* *Faith*, much leſſe would they have Printed the *Scandalous Tenor* of their Lives, had they not thought them *too clear*, to be either *diſſembled*, or *deny'd*. If ſome are found to be ſo paſſionately tranſported, as to affirm either *without*, or *againſt* their own Knowledge, that the *Citations* I inſiſt on are falſe, or frivolous, there needs no other vindication than my Affirming them to be *True*, and *Material* alſo. And this is ready to be atteſted by ſeveral *Witneſſes* of

* *Vide Formulam Profeſſionis Fidei Catholicæ à pio IV. decretam, apud* Laertium cherubinum in Bullario. Tom. 2. p. 129 Edit. Rom. 1617. *Quam confer cum Canonibus Concil. Trident. citatis in Concione de quâ agitur, p.* 13. *& cumdualus Citationibus in ejuſdem paginâ* 35.

of *Fact* who have made exact *Searches*, at *my Intreaty*.

§. 3. Indeed there is one of my Citations, (and but one that I know of,) which though as innocent, and as exact, as any Citation ever was, does seem to ſtand in ſome need of a Vidication. Not for the ſatiſying or ſhaming a wilful Papiſt, who for want of due Knowledge, or of ſufficient Ingenuity, ſhall at any time accuſe both It, and Me; But for the ſake of ſome weak and unwary Proteſtants, whoſe great unkindneſſe to my Perſon has made them Maligners of my Cauſe too; And who had rather their own Religion ſhould ſome way ſuffer, than that a Perſon whom they envy ſhould any way proſper in its Defenſe. The one Citation I am to vindicate is in the Sixt Page of my Sermon, and tis out of the *Polycraticum* of *Johannes Sarisburienſis*, (a learned Biſhop who did flouriſh almoſt 500 years ago,) l. 6. c. 24 p. 329. Edit. Lugd. Bat. 1595. Where though 'tis granted *The Church of Rome was ſaid to ſhew Her-ſelf a Step-Mother*, and *Scribes and Phariſees were alſo ſaid to ſit in her*; Yet I am branded with unſincere and unhanſome dealing, becauſe the words were not ſpoken by the good Biſhop to the

See Joh. Sarisbur. Polycrat. *Either printed at Leyden A. D.* 1595. *Or* in Biblioth. Patr. Colon. Agrip. 1622. p. 427. Col. 1.

the Pope, as from *Himſelf*, or as his *own* ſenſe and meaning, But as received from many *others*, and which himſelf had heard ſpoken in *divers Provinces*. To which I anſwer by theſe degrees. Firſt that I never did once pretend the words were ſpoken by the Biſhop, much leſs that they were ſpoken as his peculiar ſenſe and meaning. But having us'd the word *Phariſees* in the Body of my Diſcourſe, and apply'd it to the men of the Roman Church, I only noted in the Margin, where the word might be found in the ſenſe I gave it. Meaning no more by it than This, That I was not the *firſt* who had ſo apply'd it, but that I had it from the men of their own Communion, and ſuch as uſed ſuch language long enough *before Luther*. Next 'tis clear that my Citation was not brought by way of *proof*, (though 'twas a *proof* of my Candor in the uſe of that word,) but rather by way of *Accommodation*. Elſe I had noted both how *commonly*, and how *loudly* the word was us'd; it being moſt for my Intereſt, and for the Credit of my Cauſe, to make it appear that it was us'd rather by *many*, than by *one*; nor only in *one*, but in *many places*. So that mine Enemies ſhould have *thank't* my love of Brevity in a Margin, which

which would not ſuffer me to be fond of my *whole* Advantage. For (Thirdly) had I purſued it, as very proſperouſly I might, I might have added that That Cenſure (fixt on the Pope and the Cardinals, and the Roman Church in general,) was not only *Vox* * *Populi*, (which of it ſelf had been enough,) but too agreeable beſides with his * *own opinion*; as alſo with the opinion of Cardinal * *Guido*, whom the plain-hearted Biſhop thought it *præſumption to contradict*. And though he made a due exception of ſome particular good men, (which in the worſt Times and Places were never wanting,) yet, That Juſtice being don, and other Civilities being premis'd, He told * the Pope to his Teeth, (as *Guido* had don in a publick Synod, in which the Pope himſelf preſided,) ſome Enormities which his Holineſs both *did*, and *winck't* at.

§. 4. This is all the *Vindication* of that whole Sermon, which I have ever thought needful for my *Proteſtant* Readers; or have look't upon my ſelf as concern'd to make. (For did I know any thing elſe at which a *weak-ſighted* Brother had ever Stumbl'd, I would take the like care to put the Block out of his way.) And for ſuch of my Readers as are *not Proteſtant*, who are

Afraid

* *Hæc inquam Pater, loquitur Populus, &c.*

* *Vereor ne mendacii vel Adulationis contrahamnotam, ſi ſolus Populo Contradixero.* p. 330. Edit. Lugd. p. 427. edit. Colon.

* *Veruntamen quia Populo teſtimonium perhibet* [*Cardinalis*] *ei uſquequaq; Contradicere non præſumo, &c.* ibid.

*—*quia Roma Corrupta apud Deum reperitur indigna. Tu ergò quia id habes officii, quære, &c.* —*Sed timeo ne dum pergis quærere qua vis, ab imprudente audias qua non vis. &c.* ubi ſupra.

Afraid of being ſatisfied, and *ſcorn* Conviction, I think it moſt proper to ſay but This; That if 'tis matter of any moment to be allow'd the *laſt word* on any Controverted Subject, Then Mr. *Whitby*'s full *Anſwer* to the Attempt of Mr. *Creſſy* muſt needs be happy in its Privilege of having not met with a *Reply*.

§. 5. And ſuch a Privilege has been injoy'd by what I writ ſome years ago in way of Preface to Dr. *Sherman*, touching the Church of *Rome*'s Pretenſions to an *Infallibility*. The Confutation & Diſcovery of which *One* Error, (be it never ſo ſhort, ſo it be plain, and perſpicuous,) does make it abſolutely needleſs to be Voluminous on the *Reſt*, juſt as the grubbing up the *Root* of a noxious *Tree*, makes it vain and ſuperfluous to ſpend a richer Treaſure of Time, about the mortifying and killing its ſeveral *Branches*.

§. 6. For the point of *Infallibility* muſt needs be *one* of the two *Pillars*, (whereof the Pope's pretended *Headſhip* or *Univerſal Paſtorſhip* is the *other*,) wherewith the *Tromperies ſuperſtructed* muſt *ſtand*, or *fall*. And as it is *ſkilfully* contriv'd by the Roman Champions, to ſpend their ſtrength in *ſecuring* that *Saving Error*, [*The*

Church of Rome cannot Err, because it gives the the best *security* to whatsoever *other Errors* their Church can *own*; and under which, as an *Asylum*, the grosſeſt Follies they can *get by* do live in *ſafety*; ſo by conſequence 'tis as happily reſolv'd by us, (upon ſo good an occaſion given) to ſhew the *Feebleneſſe*, and *Defects*, even of That which does *hold up* the *Papal Grandeur*; and cannot chooſe but be acknowledg'd even by men of both ſides, to be their *firſt* (or their *ſecond*) moſt *Helpfull Engine*.

§. 7. This does bring into my mind, what I was told many Years ſince by an honourable Friend, * (then when newly come out of *Italy*, wherein from his childhood he had been bred,) That having firſt been *convinc'd* by the little Treatiſe, which had been penn'd on that point by his Brother *Falkland*, That his beloved *Roman Church* was *not unerrable*; He could not *hinder* his own *Diſcovery*, how very grievouſly ſhe had *Err'd*. Nor by conſequence could he *hinder* his own *Converſion* from a Church, ſtill pretending to a *privilege* of *not* being *able* to be *deceiv'd*, as ſoon as he found 'twas even *That*, which had *moſt* deceiv'd him. And truly had I been tempted but with a little of that *leiſure* I once enjoy'd

* Mr. *Patrick Carew*.

joy'd, whereby to have written more at large to *Serenus Creſſy*, (who pretending to *Confute*, has *Eſcap'd* my Sermon, and only *fought* like a *Parthian*, by certain *dexterous Tergiverſations*, though unlike a *Parthian* in point of *miſchief*; neither *denying*, nor *diſproving*, but ſtill *evading* my Citations, and taking very great care to *obſcure* his *own*; as well by making both the *Greek* and the *Latin* Fathers to *hold* their *peace* in *Greek* and *Latin*, and only ſpeak in that *Engliſh* which He *affords* them, as by *concealing* both the *Pages* and the *Editions* of his Authors, for fear a *Proteſtant* ſhould have *leiſure* and *patience* too, whereby to bring them to a *ſtrict* and a *ſpeedy Trial*:) I ſay, had I the leiſure, and could think it worth while to employ that leiſure, in examining all his Book, as ſome have thought fit to do, I ſhould not inlarge on any point with greater *contentment* to my *Self*, or greater hope of *convincing* both *Him*, and *His*, than that on which he hopes *moſt* to *guard* his *obſtinacy* by.

§. 8. For when the *Romaniſts* contend for the *Church* of *Rome*'s being *Infallible*, they mean by the *Roman*, the *whole Church Catholick*; and by the *whole Church Catholick*, they * mean as *many* as *own* the *Pope* for their *Soveraign Paſtor*. This

* Father *Johnſon*, pag. 350.

is call'd (by a plainer phraſe,) * *The preſent Viſible Church, to which* (for all the *General Councils,*) *the laſt Recourſe is to be had.* But why rather to the *Preſent*, than to the *Primitive Church*? or why to the *preſent Church Viſible*, rather than to the *firſt General Councils*? Even becauſe (ſaith * Mr. *Creſſy*) *Univerſal Experience doth demonſtrate it impoſſible, that any Writing can end a Debate between multitudes of perſons intereſſed, and therefore not impartial, or indifferent.* Thus ſtill there is ſomething, not only *fallible*, but *falſe*, whereby a *Romaniſt* is to judge *where* to find *Infallibility*; (for whereſoever *That* is, the *laſt Recourſe* is to be made;) Becauſe an *Experience* as *Univerſal*, as that whereof Mr. *Creſſy* ſpeaks, doth alſo *demonſtrate* it *as impoſſible*, That *Any preſent Church Viſible* (much leſs that *His*) ſhould put an *end* to a *Debate* between *multitudes* of *perſons*, whoſe *Intereſt* and *Byaſs* is *multifariouſly* divided, as well as *They*. Men muſt *equally agree* (which they never will) firſt what is to be *meant* by the *preſent Viſible Church*; and after *That*, that ſhe is *Infallible*; before ſhe can poſſibly put an *end* to all their *Diſſenſions* in their *Debates*.

* Father Creſſy, p. 95.

* Ibid.

§. 9. But what does he mean by the *preſent Church*

Church Visible? Does he mean *all the Churches that do submit unto the Pope as their Soveraign Pastor*; either *IN*, or *OUT* of a *General Council?* If the *first*; he must mean either a *written*, or *speaking* Council. If the *former*, Then he should not have *distinguish'd* it from the *present Church Visible*, as here he does. Then there needed no more than *One*, but *That* (by all means) must be a *standing General Council*, from the *beginning* of the Church till the *Day* of *Judgment*. And then the *Church* was never able to make her Members a jot the *better* for her *Infallibility*, or to prove *she* had such a *priviledge*, by being able to put an *End* to a *Debate between Multitudes* of different Interest and Judgment in several Nations, either *before* the *Nicene* Council, which was the *first* that was *General*, or *since* the Council held at *Trent*, which they avow to be the *last*. But if he mean's only a *speaking Council*, then he confesses that *at present* there is *no* such *present Visible Church*, as can *Infallibly* put an *end* to the *Debate* above mention'd; even because there is *no such General Council*. Which things being so; where is the boasted *Infallibility?* How shall we *find*, or *comprehend* it? or how is any Creature the *wiser* for it? And if he

he means (what was said in the *second Branch* of my *first Dilemma*,) *All the Churches which own the Pope as their Soveraign Pastor*, not *IN*, but *OUT* of a General Council; Then the *Pope* in his *Conclave*, or *College* of *Cardinals*, (which, by the way, is a *Conventicle*, though not a *Council*, not *Concilium*, but *Conciliabulum*,) must be the *sole* and *proper speaking Judge*, who can *end* such a *Debate* as before we spake of; so that in *Him*, as in her *Head*, the *present Visible Church* does entirely lodge; at least in respect of her *Infallible Judgment*; which none but the *Pope* (out of a Council) can *have*, or *utter*. But thus the *Romanists* Absurdities will be more notable than *before*. For the *Pope* may be an *Heretick*, if not an *Heathen*. Pope *Marcellinus* was the *first*, and Pope *Liberius* the *second*. And there is no better arguing, than to the *Aptitude* from the *Act*. Nay, in *some* of the 30 *Schisms* which [a] *Onuphrius* reckons up in the *Church* of *Rome*, (before the word *Protestant* was ever heard of,) when *two* or *three Popes* did sit *at once*, 'twas even impossible to determine, *which Pope* was the *true*, and which the *false*. The *Councils* of [b] *Constance* and [c] *Pisa* (whereof the *former*, by the way, was a *General Council*, in the Catalogue

a Onuph. *in Chron. p.* 50.
b *Concil. Constantiense præcipuè congregatum extinguendi schismatis Causâ, quis esset verus Pontifex, vix agnoscebat.* V. Hist. Concil. à Paulo V. Edit. Tom. 4. p. 127.
c *Statim illud in Controversiam venit, Num Synodus Pisana in Illos potuerit animadvertere, cùm eorum alteruter verus esset Pontifex, sed uter is esset non constaret.* ib. p. seqq.

gue ſet forth by Pope *Paulus Quintus*,) were utterly at a *Loſs* in their Debates of this matter. From whence it follows unavoidably, that Mr. *Creſſy* muſt not dare to avow this *laſt* notion of *The preſent Viſible Church*; as well becauſe it is not *That*, to which he dares ſay *the laſt Recourſe is to be had*, as becauſe *ſhe can too eaſily declare her ſenſe in another way, than as ſhe was ever repreſented by her Paſtors out of all Nations, that is to ſay, by a General Council*, which yet *the preſent viſible Church can never do*, ſaith Mr. *Creſſy*, chap. 9. p 95. But when I ſay, he muſt not dare to avow this *laſt* notion of the *preſent viſible Church*, to which he gives the *laſt Recourſe*, and to which he aſcribes *Infallibility*: I mean, he muſt not *for the future*, not but that *for the preſent* he dares to do it; Becauſe he tells us expreſly, *p.* 97. (& as *dogmatically* too, as without all *proof*,) *That the preſent Superiours living and ſpeaking muſt conclude all controverſies, their Interpretation of Scripture and Fathers, their Teſtimony of Tradition, muſt more than put to ſilence all contradiction of particular perſons, or Churches; it muſt alſo ſubdue their minds to an Aſſent, and this under the penalty of an Anathema, or cutting off from the body of Chriſt.*

§. 10. This

§. 10. This is said by M. *Cressy* concerning the *living* and *speaking Judges of his Church*, Judges for the time being in every Age. Quite *forgetting* what he had said not long before, *p.* 95. That *Reason*, *Inspiration*, and *Examples of Primitive Fathers*, must *joyntly* make up the *only Guide*, which *He affirms to be Infallible*. *For, unless they all concur*, (as he had said before that, *p.* 93,) *together with the present visible Governours*, (to whom he there gives *a judging determining power*,) *That which we take to be Reason, and Inspiration, and the sense of the Primitive Church, may deceive and misguide us*. Now besides that *This* saying destroys the *former*, where no less was ascrib'd to the *present visible Superiours living and speaking*, than here is attributed to *All four Requisites in conjunction*; we know that *Reason* may be *deceiv'd*, *Inspiration* be *counterfeit* by some *unclean spirit*, (which fallible Reason must be the Judge of,) primitive *Fathers* subject to *Error*, and *present* Superiours much more than *Primitive*: And, *many fallible* Guides can never make up *one Infallible*, any more than *many Planets* can make *one Sun*, or *many Acts* of finite *knowledge* one true *omniscience*. For as Mr. *Cressy* does confess, that *Infallibility* and *Omni-*

Omniſcience, are incommunicable Attributes of God Himſelf, (*p.* 98.) ſo he imply's a *contradiction,* when he ſaith they are *communicable* to any *creature,* ſuch as is his *preſent viſible Church.* And *another* contradiction as bad, or worſe, when he ſaith that *a man, although of much Ignorance, may in a ſort be Omniſcient within his ſphere,* (p. 99.) which is as if he ſhould have ſaid, That a man may be *able* to have a *knowledge of All things,* becauſe he may *ſo know* them *All,* as to be *Ignorant* of *Some.* But then, with the help of that σοφὸν φαρμακὸν, the *meaneſt man* is as *omniſcient,* as is his *Roman Catholick Church*; becauſe (within his *determinate ſphere*) he muſt needs have a *knowledge* of *All* he *know's*; and of *more* than ſhe *know's* the *Roman Church* hath *no knowledge.* So again when he would ſhew how a *creature* may be *Infallible,* though he had ſaid that God Himſelf is *incommunicably ſuch,* (p. 98.) he has no better a κρησφύγετον, than an implicit explication of an *Affirmative* by a *Negative.* *The immutable God can preſerve mutable creatures from actual mutation*; [ibid.] thereby implying, that *the Immutable* cannot *communicate* his *incommunicable* Attribute of *Immutability* to any *creature,* even becauſe he cannot poſſibly *perfect* a *creature* into

Himself. But from *actual mutation* he can preserve *any* Creature, as well an *Ignorant single man*, as a *whole Church Catholick*. Thus by endeavouring to uphold Mr. *Cressy* does throughly *Destroy* his Doctrine: All he saith coming to this, That however *God only* is *Undeceivable*, yet he is able to preserve his *deceivable creatures* from being *actually deceiv'd*. *Sed quid hoc ad Iphicli Boves?* The Question is not, Whether God can preserve a *Church* from being *actually in error*, (for so he *can*, and often *does*, *particular Members* of his Church,) But whether *de facto* he hath granted an *Inerrability*, or an *Impossibility* of *erring*, unto that which they call the *Roman Catholick Church*. Not whether the Church is *actually false* in her opinions, but whether or no she is *Infallible*, or exempted by God from the *passive power* of giving *false* Judgment in points of Faith. Will Mr. *Cressy* so confound an *Adjective* in *Bilis*, with a *Participle* derived from the passive *preterperfect Tense*, as either to argue à *new actu ad non potentiam*, or else to pass over from the *one* unto the *other*? Will he argue that *Adam* before his fall was *Impeccable*, because he yet was preserved from *actual sin*? or, that the *Church* was *Infallible* in the *Apostles* own

own *Times*, becauſe ſhe *was not* erroneous until ſhe *was*? He cannot ſure be ſo deſtitute either of *Logick* or *Grammer* skill. I think it rather his skill to *diſſemble both*; as finding no other way to diſpute a whole Chapter for ſuch a Doctrin, unleſs he either *beg's*, or *forſakes* the Queſtion.

§. 11. But now to give him more Advantage than he is mindful to give himſelf, when he allows ſo great a privilege to the *preſent Governours of the Church* in every Age, whom he will have to be the *living and ſpeaking Judges, to whom* (*without contradiction*) *all particular Churches* as well as *perſons, muſt meekly yield up their Aſſent*; Let us allow it to be his meaning, *not* that *Theſe* are *undeceivable*, but that God doth ſtill preſerve them from being *actually deceiv'd*. Was not Pope *Hildebrand* himſelf the *ſupream ſpeaking Judge*, when yet the * *Council* at *Wormes* did ſet him out as a *Brand* of *Hell*? Was not *John* the 23. *the ſupream ſpeaking Judge of* Mr. *Creſſy's then preſent viſible Church*, when yet he openly *deny'd the Immortality of the ſoul*, and for *That* (with *other crimes*) was condemn'd by the *Council* then held at *Conſtance*? Were not *John* the 22. and *Anaſtaſius* the 2. the *ſupream ſpeaking Judges* in their ſeveral Times, who yet were both

Ubi ſupra. p. 97.

* Imperial. Statut. apud Goldaſt. Tom. 1. p. 74. Conc. Conſtantien. A. D. 1414. Seſſ. 11. Edit. Bin. To. 7. p. 1036. *Notoriè criminoſus* de homicidio, veneficio, pertinax Hæreticus, Simoniacus, *contra Articulum de Reſurrectione mortuorum dogmatizavit. Et paulò ſuperius,* — *cum Uxore fratris ſui & cum ſanctis monialibus* Inceſtū *commiſit*, pag. 1035.

both ſtigmatiz'd for the Crime of *Hereſie*? Let Mr. *Creſſy* now ſpeak like an honeſt man; Were ſuch *ſuperiours* as *theſe*, then *living and ſpeaking, to conclude all controverſies? to Interpret Scripture and the Fathers? to put to ſilence all particular Churches? to ſubdue mens minds to an Aſſent? and this under the penalty of their being cut off from the body of Chriſt?* (Let him read his own dictates, *p.* 97.) It will but little mend the matter, to ſay the *Pope* is but One, and that He ſpake of *All* Superiours: Becauſe, beſides that they may *All* have their *Byaſſes* and *Errors*, as well as *He*, in caſe they are *All* conſulted with, (as they never are,) 'Tis very evident that the *Pope* (like the *Sun* among the *Stars*) is *more* than *All*, in all Caſes. The greateſt part of thoſe *Councils* which they are pleas'd to call *General*, have been indeed little better than the meer *Properties* of their *Popes*: which that I may not ſeem to ſay, as one that *loves* to ſpeak ſharply, but rather as *compell'd* by their *own Accompts* of them, I ſhall here give an Inſtance in *One*, or *Two*.

—*In quantum eſt Caput Eccleſiæ errare non poteſt. Et tunc eſt caput Eccleſiæ cùm facit quod in ſe eſt; nempe cum Conſilio Cardinalium & doctiſſimorum Virorum definiendo, ubi errare non poteſt.* Stella in Luc. 22. 31. pag. 280.

A brief Accompt of the laſt Lateran Council.

§. 12. In the laſt *Lateran Council* under *Julius* the 2. and *Leo* the 10. The *Holy Scriptures* (at the firſt Seſſion) are humbly laid down at his *Holineſs*

Holineſſe's feet; And, an Oath being adminiſtred, are formally *toucht* by the *Officials*. The *Pope* (in that Seſſion) is call'd *The Prince of all the world*; and (in the next) *The Prieſt and the King to be adored by all the People*, as being *moſt like to God Himſelf*. Accordingly (in the 3d) The *Kingdom of France* by Pope *Julius* is ſubjected to an *Interdict*, and the *Mart* held at *Lyons* tranſferr'd to *Geneva*. The *Pragmatick Sanction* is reſcinded in the *fourth*, for the improving of the *Trade* of *Eccleſiaſtical Huckſters*, the *buying* and *ſelling* of *Church-Preferments*. The *Pope* is aſſerted as *God's Lieutenant upon Earth, though not of equal merits*. (A very ſignal Condeſcenſion! and to be kept in everlaſting Remembrance! *God* is *meekly acknowledg'd* to be *ſuperiour to the Pope*.) In the fifth Seſſion, *Julius die's*, (another great Condeſcenſion!) And *Leo* his Succeſſor is ſaluted, as no leſs than the *Lion of the Tribe of Judah, the Root of David*, the *Saviour* and *Deliverer* that was *to come*. (A pretty *clinch*, but a *blaſphemous* complement, and unworthy a Biſhop's mouth.) In the eighth and ninth Seſſions, This *Lion roar's*; firſt againſt them that ſhall violate his *Decrees* in the preſent *Council*, to whom he threatens ſuch a *Sentence* of *Excommunication*,

Ne fleveris Filia Sion (ut Epiſcopus Modruſienſis aſſatur Papam) quia Ecce venit Leo de Tribu Juda, Radix David. *Ecce Tibi ſuſcitavit Deus* Salvatorem, *&c. Te*, Leo *Beatiſſime*, Salvatorem, *expectamus*, *Te* Liberatorem venturũ *ſperavimus*. Concil. Lateran. ult. Seſſ. 6. Bin. To. 9. pag. 74.

munication, as *none* but *Himself* could *absolve* them *from*. Next against the *Emperour*, *Kings*, and *Princes*, whom he chargeth *not to hinder* such as were coming to the *Council*, under the *penalty* of incurring *God*'s Displeasure and his own. In the last of those two Sessions, *Antonius Puccius* tells *Leo*, how his *Eyes are darkned by the rutilant Brightness of his Divine Majesty.* —— *in him alone as the Vicar of God and of Christ, That saying of the Prophet ought again to have its completion, All the Kings of the Earth shall come and Worship, All the Nations* under Heaven *shall do him Service.* In a word, throughout the *whole Council*, nothing is carried by the *counsel*, or *consultation* of *Assessors*, (for *Assistants* I cannot call them,) nothing by *suffrages*, *or votes*, from them that make it wear the name of a *General* Council; But, the *supreme present Judge* (to use the phrase of Mr. *Cressy*) as an *Infallible Dictator*, ordained *All*. This is constantly the *Preface* to each *Decree* in That Council, *Leo Episcopus, servus servorum Dei, ad perpetuam rei memoriam, approbante Concilio*, &c.

Divinæ Majestatis tuæ *conspectus, rutilanti cujus fulgore imbecilles oculi mei caligant &c. Et paulo post, In te uno legitimo Christi & Dei* Vicario, *propheticum illud debuerit rursus impleri,* Adorabunt eum omnes *Reges Terra, omnes Gentes servient ei.* Ibid. Sess. 9. p. 114, 116.

Of the *Council* at *Trent.*

§. 13. So again in their *last* and *best beloved* General Council, *All* the *Fathers* do but prepare convenient *matter* for *Decrees*, whereunto the

the *Popes Fiat* does give the *life*. Their *two and twenty* years *contrivances* do end at last in a * *meek Petition, That his Holiness will vouchsafe* to *confirm what they had done*; (that is,) to *inform* the lifeless *matters* they had prepared; which could not have the *nature* and *force* of *Articles*, or *Decrees*, until the *Pope* had *breathed* on them the *Breath of Life*. So a little before That, * The *General Council* does humbly hope, That if any *Difficulty* arise in the *receiving* of the *Canons*, or if any things *Doubtful* shall require a *Definition*, or *Declaration*, His *Holiness* will *provide* for the Necessities of the Provinces, for the Glory of God, and the Tranquillity of the Church, either by calling a *General Council*, if *He shall judge* it to be needful, or by *committing* all the *Business* to such as He shall *think fit*, or by what way *soever* He shall judge more *commodious*. All, upon the matter, both *is*, and *must* be, as *He pleaseth*; and when the *Council* is dissolv'd, He is *himself Tantamount* to a *General Council*, Indeed much *more*. For the *Council* did but *propose*, But He [a] *declares*, and *defines*, *by Apostolical Authority*. He [b] *command's*, and *decree's*, by somewhat more than *Apostolical*, *That Faith without the least Doubting*, be had *by all* to *his Creed*;

* Humiliter petimus nomine dicti Concilii Oecumenici Tridentini, ut Sanctitas vestra dignetur confirmare *omnia & singula*, &c. Edit. Bin. Tom. 9. pag. 442.

* *Si in his recipiendis aliqua Difficultas oriatur, aut aliqua inciderint quæ Declarationem aut Finitionem postulent, —confidit sancta Synodus Pontificem curaturum— &c.* viderit expedire— &c. Si necessarium judicaverit, &c. Si ei visum fuerit, &c. Ibid. p. 434.

a *Apostolicâ Auctoritate declaramus & definimus* p. 444.

b *Fidem sine ullâ Dubitatione haberi mandamus atque decernimus*, p. 443.

Creed; and all under the penalty of being *cut off from the Body of Chriſt*; notwithſtanding *ſome part* of his *Creed* is * *This*, That *Apocryphal writings, and meer Traditions, concerning Faith, as well as Manners, are by all to be receiv'd with as much Reverence and Affection, as things proceeding from God the Holy Ghoſt*, or *from the mouth of our Lord Jeſus Chriſt*.

* *Vide* Concil. Trident. Edit. Bin. excuſ. Genev. A. D. 1612. Tom. 9 Seſſ. 4. p. 354.

Now if a *Council* (as the *Lateran*) does only *Read* a Decree *in Fieri*, And a *Pope* (as the *Tenth Leo*) by ſaying *Placet*, does make it one in *Facto eſſe*; If a *Council* cannot be *currant*, unleſs it be *called* by the *Pope*, and by the *Pope præſided in*; yea if nothing don *in* it can paſs for *currant*, until the *Pope* hath *approved* of it, or until *he* hath made it become *Authentick* by an *Act of his Will*, or by a *word* of his *Mouth*; Mr. *Creſſy*, and Father *Johnſon*, who do ſo earneſtly contend for a *ſubcœleſtial Infallability*, cannot chuſe but *believe*, (if at all they *believe*, as well as *plead* it,) That its real *Inherence* is in the *Pope*, and only *ſaid* to be in the *Church*, becauſe it does more *become* the Error, and *ſet it off* to the People with *better Grace*. The *Reaſon* of what I ſay is very *cogent in it ſelf*; and that it may be ſo to *others*, I thus endeavour to make it *plain*. They ſay that

that *Councils* are not *currant*, unleſs *approved* of by the *Pope*. Nor does he give his *Approbation*, until the *Council* is at an *end*. His *Approbation* is *after*; and not *before* it. From whence 'tis natural to Inferr, That he *approve's* not of the *Council*, becauſe *Infallibly good* and therefore *currant*; (it would not then *need* his *Approbation*:) But the *Council* is *good* and *currant*, becauſe He *approve's* it. And why ſhould *That* be *ſaid*, unleſs becauſe He is *Infallible* with *Them* that *ſay* it? Thus (I ſay) it is to *Them*, not Thus in *It ſelfe*. For then there would follow this other Abſurdity, That if The *Council* hath *err'd*, it is becauſe the *Pope* hath *not approv'd* it. For let him but *approve*, and It hath *not err'd*, because it hath every thing required to its *Infallibility*. If not, let them ſpeak; for I argue only *ad homines*, and (out of very great charity) try to make them *aſham'd* with their own *Devices*.

§. 14. Now (to ſpeak a groſs Truth,) The *Approbation* of a *Pope*, when a *Council* hath *don* with its *Conſultations*, cannot poſſibly have the virtue to effect that *ſuch* a *Council* ſhall *not have err'd*. For if it hath erred it is *erroneous*, though He *approve's* it. If not, it is *orthodox*, though

He *rejects it.* The *Emperours* who call'd *the first* and *truest* General Councils, did either not *care for*, or not *expect* his Approbation. Yet *Those* were *the Councils*, either *not erring at all*, or at least the *least erring* of any other.

§. 15. But let us yield Mr. *Cressy* yet more Advantage, and suppose him only to *mean* what *once* he *saith*, (for he saith so *many* things, that he seem's to have *many*, and even *contradictory meanings*,) * *A Church represented by her Pastors out of All Nations*, which *Pastors* out of *All Nations* make a * *General Council*; And that *This* only is *the Church*, to which he ascribes *Infallibility*. To which *I* answer, by two Degrees. First by observing, that he takes for *granted* what is *false*. For there was never *such* a *Council*, as to which *All Nations* did send their *Pastors*, and by consequence The *Church* was never *so Represented*; and by consequence *never Infallible*, if She can only be *Infallible* when *so Represented*, to wit, by the *Pastors* of *All Nations* which have *Christian Churches* in them. For, the first four *General* Councils were not *such* in *That* sense; And only were called *Oecumenical*, not for *Bellarmine's* Reason, but because they consisted of all the *Pastors* who were sent

* Ch. 9. p. 95. Sect. 7.

* *Concilia Generalia dicuntur ea, quibus interesse possunt & debent Episcopi totius Orbis, (nisi legitimè impediantur) & quibus nemo rectè præsidet nisi Summus Pontifex, aut alius ejus nomine. Inde n. dicuntur Oecumenica, i.e. Orbis Totius Terræ Concilia.* Bellarm. Controv. To. 1. l. 1. de Concil. c. 4. p. 1096.

ſent from *Thoſe Nations* which made up *all the Roman Empire*, whoſe *Emperours* (by a *figure*) were call'd *the Maſters of the world*. Beyond the limits of the *Empire*, *None* of thoſe, or after-*Councils*, did ever reach. None went thither out of *Perſia*, *India*, the *Inmoſt Arabia*, and *Æthiopia*, wherein the *Churches* were never under the *Roman Empire*; Nor yet out of *Britain*, *France*, and *Spain*, when, being parted from the Empire, They became the *Peculiar* of *other Princes*. And as the *Empire* grew *ſcanty*, ſo the *Councils* in proportion did grow leſs *General*. Whoſe *Greatneſs* is to be *meaſur'd*, *not* by the *number* of the *Biſhops*, but by the *multitude* of the *Churches*, and by the *Greatneſſe* of the *Regions* from which they come. But ſince the *Biſhops of Rome*, with *other Rights* of the *Roman Empire*, have invaded *This* alſo, of *calling* and *preſiding* in General Councils, they have been only *call'd General*, for being a *Confluence* of *Paſtors* out of *all the Papal Empire*. And therefore, according to Mr. *Creſſy*, They could not poſſibly be *Infallible*, becauſe not *ſuch*, as to which *All Nations did ſend their Paſtors*.

οἱ ἀπανταχοῦ τῆς οἰκουμένης. Concil. Chal. Act. 1. Bin. To. 3. p. 50.

§. 16. Next I anſwer by obſerving that the learned'ſt Romaniſts cannot agree, about the

Nature, or Number, of *General Councils*. For, firſt as to the *Nature*, The *General Councils* of the *Romaniſts* are * thus divided by themſelves; Some (ſay they) are *approved* by the *Sea Apoſtolical*, and *received* by the *Catholick Church*. [2] Some are *abſolutely reprobated*. [3] Some are *reprobated* in *part*, and in *part approved*. [4] Some are *neither reprobated*, nor *approved*. Now ſince *each* of theſe *ſorts* is ſaid by Romaniſts to be *General*, and *General Councils* in the *general* are alſo ſaid by *the ſame* to be *Infallible*; What elſe do they ſay, in *effect* & *ſubſtance*, but that the *Church repreſented* in *General Councils* is either *abſolutely Infallible*, (as in the *firſt* ſpecies of General Councils,) or *altogether fallible*, (as in the *ſecond*;) or *partly Infallible*, and *partly fallible*, (as in the *third*;) or *neither fallible*, nor *infallible*, (as in the *fourth*.) If *General* Councils *cannot err*, Why then do they *reprobate*, or *doubt* any of them? If they have ſufficient *reaſon* both to *reprobate* ſome, and to *doubt* of others, Why do they call [a] Them *General Councils*? or, if *General* Councils can be *doubted* of at all, and that by *Them* too; By what *Infallible Token* ſhall they know, either that the *Councils* are truly *General*, and *Genuine*; or at leaſt, that being *ſuch*, they are *Infallible*? Of *Bellarmine's* 18 *General Coun-*

* *Quædam ſunt ab Apoſtolica ſede approbata, atque ab Eccleſiâ univerſâ recepta; quædam omnino reprobata; quædam partim reprobata, partim approbata; quædam nec approbata, nec reprobata;* Bellarm. ubi ſup. p. 1097.

a pag. 1105, 1107, 1109. *Et inde conſtat, locutum eſſe* Bellarminum *ex ſententia ſuâ, quia ſic claudit Partitionem,* Quod membrum poſtremum in Conſiliis particularibus *potiſſimũ* locum habet. p. 1097. *Ergo membra priora in Generalibus, ut & poſtremum aliquatenus, etiamſi non* potiſſimum.

cils, which are his *first* and *best* ſpecies, he proves the *Approvedneſs* and *validity* by the Pope's præſiding in, or approving of them. His *General proof* is but this, [They are approved of by the *Pope*, and *receiv'd* by *Papiſts*.] And what is this but to *beg the Queſtion?* The *firſt* 8 *Councils* he proves to be ſuch, by the [b] *Decree of the Pope*. The *Nine that follow* he proves to be *approved*, *Becauſe the Pope præſided in them*. And the *laſt* was *confirm'd* by *Pius Quartus*. So that a Council's [a]uthority is derived from the *Pope*, and depend's upon his *Pleaſure*. But now of thoſe 18. there is a very great difference. For the *firſt four only* were *received* and *rever'd* by *Gregory* the *Great*, as were the *four* [c] *Goſpels of Jeſus Chriſt*. Which Reverence would have been due to the other *fourteen*, had they been of as great Authority; as they needs muſt have been, had all been æqually *Infallible*, in their opinion who *own* them *All*. And yet the *later Councils* had been *more valid* than the *former*, if 'tis *not* [d] *lawful* to call a Council, *without the Authority* of the *Pope*, as *Marcellus* his *Decretal* affirm's *it is not*. Secondly for the *Number* of their *approved General Councils*, I ſee not how it can be agreed. For beſides that the [e] *Greeks* receive

b Diſt. 16. Can. ſancta octo. apud Gratian. p. 60, 61.

c Gratian. Decret. par. 1. Diſt. 5. *Hucſpectat* Epiſt. Vigilii Papæ ad Eutychium, apud Concil. Edit. Bin. To. 8 p. 593.

d *Abſque Romani Pontificis Authoritate Synodum aliquibus congregare non licet.* Ibid. Diſt. 17.

e Concil. Florent. Seſſ. 5, & 6.

receive no more than the *firſt ſeven*, The[f] *Lutherans* but *ſix*, The *Eutychians* in *Africa* no more than *three*, The *Neſtorians* in the *Eaſt* no more than *two*, and the Polonian *Trinitarians* no more than *one*, (which Difference is acknowledged by *Bellarmine Himſelf*,) : I ſay, beſides This, I wonder when *Bellarmine* will be ever agreed with Pope *Paul the fift*; The former *rejecting* the Council at *Conſtance* from the number of the *Approved*, which yet the [g]*Later* does admit of with *equal Reverence*. It was *reprobated* indeed by a *worſe* than it ſelf, to wit the *Council at Florence* next following after; but 'twas only for decreeing, *that a Council was above the Pope*, for which it *ought* to have been *approv'd*. And abating thoſe things which conſiſt not with the *Haughtineſs* (but the juſt *Dignity*) of the Popes, It is as *generally* received as any *other*. Yet we need no better Argument to prove ſuch a *Council* above a *Pope*, and the groſs *fallibility* of *both together*, than an Hiſtorical Accompt of *That one Council*, as we find it ſet down by Pope *Paul the fift*. The Third at *Conſtantinople*, which is commonly reckoned the *ſixth General Council*, was by the 14th *at Toledo* (Can. 7.) eſteem'd the *Fift*. Implying the *former* under *Vigilius*, not to have

f Magdeburg. Cent. 8. c. 9. & Cent. 9. c. 9.

g V. Concil. Gen. à Paulo V. Edit. Tom. 4.

have been one of the *General Councils*, which yet with *other Councils* does pass for such without Question. And so much for the *Number* of general Councils, as well as for the *Nature* of them.

§. 17. Last of all let Mr. *Cressy* be allow'd to mean at the most Advantage, That his *General Councils* are said to be *Infallible*, not because they *cannot*, but *do* not err; for so he most *improperly*, but yet most *kindly* helps out himself, *chap.* 9. *pag.* 98. But does he not think it was an Error in the *first Council* of *Nice*, (as in the third of *Constantinople*) to assent to *Paphnutius* his σωφροσύνη ἡ πρὸς τὰς ἰδίας γυναικὰς συνουσία, and *patronizing* the *Marriage of Priests*, as both *Socrates*, and *Sozomen*, and the *Roman* * *Decree* do alike affirm? At least the *Council* of *Eliberis* (which was *contemporary* with That) Mr. *Cressy* will say was in an Error, for declaring it unlawful, to *paint* in the windows or walls of *Churches*, what is the *object* of *Adoration*. And so much the rather will he believe it to be an *Error*, because the *second Nicene General Council* decreed that *Images* are to be *worship'd*, and denounced an *Anathema* to all that *doubt* the *Truth* of it. Does he not think it was an *Error* in the *Council* of

Socrat. Hist. Ecc. l. 1. c. 8. Sozomen. l. 1. c. 23. Niceph. l. 8. c. 19.

* Dist. 32. Can. Nicen. V. Concil. Constantin. III. Can. 13. To. 5. p. 326. Concil. Elib. Can. 36.

Concil. Nic. 2. Act. 4. *Concil. Constant. quartū decrevit eundem Imaginū cultum.* Edit. Bin. Tom. 7. p. 1046.

of *Chalcedon*, to Decree unto the *Bishop* of *Constantinople*, *even in causes Ecclesiastical*, an *equality* of *priuiledges* with the *Bishop* of *Rome*? Or does he not think it was an *Error* in the * *sixth General Council*, to *condemn* Pope *Honorius* as a *Monothelite*, and to decree that his *Name* should be *razed* out of the Churches *Diptychs*; seeing *another General Council*, since held at *Florence*, hath defined the *Pope to be the High-Priest over all the world, the Successor of St, Peter, Christ's Lieutenant, The Head of the Church, The Father and Teacher of all Christians, and one to whom in St. Peter our Lord Jesus Christ did deliver a full Power, as well to GOVERN, as to feed the Universal Church*? And did accordingly exauctorate the *Council* at *Constance*, for seating a *Council above* a *Pope*? Or is it not thought by Mr. *Cressy*, that This *Florentine Council* was in an *Error*, in Granting the Roman Church a Power of *adding to the* Creed, which the General *Council of* Chalcedon had forbidden to be don under the *Penalty* of a *Curse*? as was * *observed* and *urg'd* by Pope *Vigilius* Himself, to *Eutychius* the *Patriarch* of *Constantinople*? Let Mr. *Cressy* but compare the *sixt General Council* (whose famous Canons were made *in Trullo*,) with

Concil. Chalced. Act. 15. Can. 28. *Qui Canon genuinus est, non obstante Binii subterfugio pudendo.* Tom. 3. pag. 446.

* Concil. Constantinop. III. Act. 13. Tom. 5 lib. 211. Vide Notas in vitam Honor. Edit. Bin. Tom. 4. pag. 372. οὐ ζοιμὶ — τὴν ἀρχιερέα Ῥωμαίων εἰς πᾶσαν τὴν οἰκουμένην τὸ πρωτεῖον καλίχειν, — Διάδηχον τῆς τοῦ Πέτρε, τοποτηρητὴν τοῦ Χριστοῦ, καὶ πάσης ἐκκλησίας καθολικῆς, καὶ πάντων Χριστιανῶν πατέρα, καὶ διδάσκαλον ὑπάρχειν, καὶ τὴν δυνάθειαν καὶ κυβερνᾶν τὴν καθολικὴν ἐκκλησίαν, ἀυτῷ ὑπὸ τοῦ Χριστοῦ πλήρη ἐξουσίαν παραδεδόσθαι, &c. Concil. Flor. definit. Edit. Bin. To. 8. p. 854.

* Ibid. Sess. 5. P. 593.

with the *Tridentine Canons*, and the General *Practice* of his *Church*, And (ſure I am) he will acknowledge, that the *one* or the *other* hath foully err'd. It was *decreed* in the *ſixt*, [a] That *married* men without ſcruple ſhould be *admitted* into the *Prieſthood*, and this without any *condition* of abſtaining thence-forwards from *cohabitation*, leſt *men* ſhould ſeem to offer *Contumely* unto *God's* holy *Inſtitution*. Yea (which is moſt to be obſerv'd) This was a *Canon made* profeſſedly [b] *againſt the Canon* of the *Church of Rome*, whereunto is *confronted* the *antient Canon*, which is there ſaid to be of *Apoſtolical Perfection*. Here the *Doctrin* and *Practice* of the *Church* of *Rome* is *condemn'd* by a *Council*, which is owned to be *General* by the *ſame Church of Rome*. The Church of *Rome* is alſo *condemn'd* by the *ſame General Council* (in its 55 *Canon*,) and *commanded* to *conform* to the 65 *Canon* of the *Apoſtles* (from which they had ſcandalouſly departed) under *two great Pœnalties* therein expreſs't. To all which if I ſhall add, How the 8th *General Council* made a peremptory Decree, * *That the*

a εἴτις ὑποβολὴν περὶ τὴν χειροτονίαν, &c. ὅτῳ μνᾶσθαι καλυόμεθα τοῖς τοιούτοις βαθμοὺς ἐκβιβάζειν γαμίλῳ συνοικοῦντας νομίμῳ, &c. Conc. Conſtant. III. Can. 13. To. 5. Edit. Bin. To. 5. p. 326.

b ἐναντία ὢν τῇ Ῥωμαίων ἐκκλησίᾳ ὡ τάξει χωρὶς παραλλαγῆς διέγραμψε, &c. —ἡμεῖς τῇ Ἀρχαίᾳ ἐξακολουθοῦντες κανόνι τῇ Ἀποστολικῇ ἀκριβείᾳ ἢ τάξει, &c. ibid. p. 325, 326.

c Ibid. p. 338.

* Ἢ ἱερεῖ οἰκεῖα τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ ὁμοτίμως τῇ βίβλῳ τῶν ἁγίων ἀποστόλων περιπέσῃ διαπίζεσθαι. —εἴτις ἂν ὁ πρεσβυτέρῳ τῷ οἰκείᾳ τῇ συνηθείᾳ Χριστῷ, μὴ ἴδῃ ὡ τῇ δευτέρᾳ παρουσίᾳ τῷ τότε μέλλοντι, ὁμοίως δὲ ἢ τοὺς οἰκείους τῶν ἁγίων Ἀγγέλων, καθὼς αὐτὸς χαρακτηρίζει διὰ Ἢ λογίων ἡ ἁγία γραφὴ, ἢ πρεσβύτερ τῶν ἁγίων πάντων ἢ τιμῶμεν ἢ προσκυνῶμεν. Καὶ οἱ μὴ τοῦτο ἴχνοιτο Ἀνάθεμα ἔστωσαν. Concil. Conſtant. IV. Act. 9. Can. 3. Edit. Bin. To. 7. p. 977.

Image of Christ is to be worship't as the Gospel of God, That whosoever adore's it not, shall never see his Face at his second coming, (never at least by *their good will*,) *That the Pictures of Angels and all the Saints are in like manner to be adored, And that all who think otherwise are to be Anathematiz'd*; I hope Mr. *Cressy* and Father *Johnson* are not such Lovers of *Idolatry* and *Contradiction*, as not to *know* and to *acknowledge* the *Fallibility* of their *Church* in a *general Council*.

§. 18. I have the rather made it my choise to use the *Canons* and Decrees of *Popes* and *Councils*, (especially of such as by the Romanists themselves are accompted *General*,) Because for want of a better Refuge, when they are press't with many things which cannot be *justifi'd*, or *deny'd*, They have evermore recourse to This one Catholick evasion, That *they are but the sentiments of private Doctors*, whose ill *opinions* or mistakes are not chargable on *the Church*. Now though we cannot but beleive their Private* Doctors (as they call them) when they are men of great *Learning*, and greater *Zeal* to That Cause, and only speak as *Narrators* touching *matters of Fact*, and such as of which they might be *silent* with *more advantage* unto themselves; Yet

* Such as *Bellarmin*, *Baronius*, *Onuphrius*, *Vasques*, *Maldonat*, *Stella*, *Lyra*, *Stapleton*, *Pamelius*, *Petavius*, *Vives*, *Rabanus Maurus*, and others. Yea *Scotus*, *Aquinas*, Pope *Gregory* the Great. The Bishops of *Germany* in the Council at *Wormes*, &c.

Yet I hope 'twill not be ſaid, That the *preſent ſuperiours living and ſpeaking*, to whom * *Mr. Creſſy* aſcribes the power of *Concluding all Controverſies*, are no better than *private Doctors*; much leſſe will they ſay it of their *General Councils* unto which they do * acknowledge the *laſt recourſe is to be had*. And here if any man ſhall aſk what may be probably the Reaſon, why when the Tenet of *Infallibility* is ſo far a *Doctrine* of their *Church*, as it is taught and maintain'd by their * *Preſent viſible Governours* or their *preſent Superiours living and ſpeaking*, (unto whom is aſcribed the power aforeſaid,) It hath not yet been thought fitt to be credited by the *Decree* of a *General Council*, (nor indeed of *any* Council that *I* am able to alledge;) *I* know not what Reaſon to render of it, unleſſe *I* may ſay that they diſtinguiſh between their *Doctrines*, and their *Opinions*; or between Things *Pretended*, and Things *Believed* by their Superiours; As if the *Governours* Themſeves (whom * they make *Tantamount* to a *General Council*) were not able to *believe* the Infallibility they pretend to, But only thought fitt that *The People* ſhould. If any other man Can give any *better* reaſon, I do earneſtly deſire that what I have given may go for *None*.

* Ch. 9. 97.

* Ib. p. 95.

* Ib. p. 93.

* Ib. p. 97.

* Ubi ſupra. præſertim pag. 97.

§. 19. And as, on the *one* ſide, Their ſtedfaſt Belief That Shee *cannot err*, is enough to *confirm* them in all their *Errors*; So, to *convince* them on the *other* ſide of *that one Error*, will make them ready both to *ſee*, and *renounce* the *Reſt*. That it may ſeem to be a *vain*, or a *needleſs* Thing, for any man to be laviſh of *Time*, or *Labour*, in a particular *Ventilation* of *other* controverted Points, whilſt This of *Infallibility* remain's *untouch't*, or *undecided*. For if we ſhew them the *Abſurdities* of *Bread* and *Wine* being *tranſmuted* into the *Body* and *Blood* of *Chriſt*; or of being *ſo* tranſmuted into Human *Fleſh* and *Blood*, as to retain both the *Colour*, *Touch*, and *Taſt*, and all *other Adjuncts* of *Bread* and *Wine*; or of its *ſo beginning now* to be (in the *Act* of *Conſecration*) the *numerical Body* of a *crucified Jeſus*, as to have been the *very* ſame under *Pontius Pilate*, as well as in the *Virgins Womb*; or of its *beginning* to be as *often*, and of as many *ſeveral Ages*, as the *Prieſts* at their *Altars* ſhall pleaſe to *make* it; or of its being the *ſame Body*, whether eaten by a *Chriſtian*, or by a *Dog*: They will defend themſelves with This, That though 'tis *Abſurd*, and *Impoſſible*, yet it is *neceſſarily True*, becauſe 'tis

'tis taught by that Church which cannot *deceive*, or be *deceiv'd*. Whereas, if once we can convince them that ſhe is *able* to be *deceiv'd*, who had taught them to believe ſhe is *undeceivable*, (and that in matters of greateſt moment,) They cannot chuſe but *diſapprove* and *forſake* her too, as the *greateſt Deceiver* in all the world.

§. 20. That Shee is *Able* to be deceiv'd, cannot better be evinced than by the Evidence that Shee *Is*. And tis evident that Shee *Is*, by her own *Confeſſion*. For ſhee is no where more ſeen than in her *General Councils*, whereof when any one does *condemn* what Shee aſſerts as no *Error*, or when one does *contradict* and *accuſe* another, (of which I have given ſufficient Inſtance,) ſhe does confeſs her ſelf *Fallible*, by ſo declaring She has been *Falſe*. And accordingly Mr. *Creſſy* could not righteouſly be blam'd by the Roman Partizans, for having *confeſſed* (as he did) in his *Exhomologeſis*, * *That this Infallibility is an unfortunate word*; *That he could wiſh it were forgotten, or at leaſt laid aſide*; *That Mr.* Chillingworth *fought againſt it with too great ſucceſſe*; *That it is not to be met with in any Council*; *And That*

* See the uſe which is made by Dr. *Pearſon* in his Preface to the Reply of the Lord Viſcount *Faulkland*.

That the Authority of the Church (meaning the Church undepraved) *was never inlarged by Herself to so great a wideness.* And as *They* cannot blame him, much less can I, for *confessing* a Disadvantage he could not conveniently *deny*. That which I blame him for is This, (and for This he can never be blam'd enough,) That having * confessed *Infallibility* to be one of God's peculiar * *Incommunicable Attributes*, and by consequence that the *Church* which he calls the *Roman Catholick*, can no more be *Infallible*, than *Omniscient*, He has yet been so transported with Partiality to a *Church* he has resolved to *assert*, (whether right, or wrong,) as to * *communicate* That to *Her*, which he confesseth * *Incommunicable*; and to affirm that That is *Necessary*, which he confesseth to be *Impossible*; and so to *espouse* in a Fit of *Kindness*, what in a Fit of *Discretion* He cannot *Own*.

* Rom. Cath. Doct. no Nov. * Cap. 9. Sect. 11. p. 98.

* Ubi supra, pag. 89.

* Pag. 98.

§. 2. Having thus *cloy'd* my Reader with but a *Taste* of Mr. *Cressy*, I persevere in my purpose not to *spend* or *loose* time upon all the Rest; partly for the Reason already mention'd, because 'twould be as well a *thankless*, as *needless* office. Partly because tis undertaken (without my Care or procurement) by

other

other men. Nor only *undertaken*, But elaborately *don* too; not only by Mr. *Whitby*, (and by Him very ſufficiently,) But by a Perſon of greater Eminence; after whom to ſett about it, would at leaſt be *ſuperfluous*, if not *Immodeſt*. Partly becauſe I am ſtill diſſwaded both by the *Virulence* of mine *Enemies*, and by the *Kindneſſe* of my *Friends*, as well as by *many* my more *peculiar* and *leſſe-diſpenſable Employments*. Laſtly becauſe by a little *Pattern* of any ſtrong or ſlight *Stuff*, 'Tis both the cheapeſt and eaſieſt way whereby to Judge of the *whole Piece*.

Ἐκ τοῦ Κρασπεδοῦ
Πᾶν τὸ ὕφασμα.

F I N I S.

ΕΜΨΥΧΟΝ ΝΕΚΡΟΝ.

OR THE

LIFELESNES of LIFE

On the hether ſide of

IMMORTALITY.

With a Timely Caveat againſt

PROCRASTINATION.

Briefly expreſſed and applyed in a

SERMON

Preached at the Funeral of

EDWARD PETTO

of *Cheſterton* in *Warwick-ſhire* Eſq;

——— ——— ὐ πάθημ' ἐγὼ
Ζῆν τῦτον, ἀλλὰ ΕΜΨΥΧΟΝ ἡγοῦμαι ΝΕΚΡΟΝ.
Sophocles ὁ Αντιγ.
Ο ΒΙΟΣ ἀληθῶς ὐ ΒΙΟΣ, ἀλλὰ Συμφορά.

To my ever Honoured Friend
Mrs. *Elizabeth Peyto*
of *Chesterton*,

MADAM,

TO *speak my sense of your many* Favours, *with my reverent esteem of your* Approbation, *and how inclinable I have been to yield obedience to your* Commands, *the* greatest *expression that I can* make, *hath been hetherto the* least *that* I *think is* due. *And now* I *am sorry* I *can prove by no better Argument,* (*at the present,*) *how great a deference and submission* I *think is due to* your Judgment, *than by my having* preferr'd *it before mine* own, *in permitting that Sermon to lye in* Common, *which* I *had only intended for your* Incloſure. *For though the thing hath been desired by* ſeveral *persons of Quality, besides* your ſelf; *yet the principal end of my Publication, is not to gratifie* their deſires, *whom I could civilly* deny, *but to comply with* your reaſons, *which* I *cannot*

pardonably reſiſt. *The very* piety *of your Reaſons having added to them ſo great a power, that what was* skill *in* Aſpendius, *in* me *would certainly be* guilt, *ſhould I* (*through Avarice or Envy*) *reſerve any thing to my* ſelf, *by which your* charity doth * believe *I may profit* others.

* 1 Cor. 13. 7.

Indeed conſidering we are fallen, I do not only ſay, into an iron age, *but into an* age *whoſe very* iron *hath gather'd* ruſt *too, wherein the* moſt *do* ſo *live, as if they* thought *they ſhould* never dye, (*at leaſt had* forgotten *that they are* dying, *and being* dead, *muſt be* accountable *for what is don whilſt they are* living,) *it may be labour well ſpent, to* trig *the wheels of their ſenſuality; and that by thruſting into their eyes ſuch ſad and ſeaſonable objects, as may make them* conſider their latter end.

2 Cor. 5. 10.

Deut. 32. 29.

It was a cuſtome with ſome of old, *whenſoever they intended a* ſumptuous *Feaſt, to put a* deaths-head *into a* diſh, *and ſerve it up unto the* Table: *which being meant for a ſignificant, though ſilent* Orator, *to plead for* temperance, *and* ſobriety, *by minding the men of their* mortality, *and that the end of their* eating *ſhould be to* live, *and that the end of their* living *ſhould be to* dye, *and the end of their* dying *to* live for ever, (*for even the Heathens who* denyed *the* reſurrection *of the* body, *did yet* believe *the*

the immortality *of the* Soul,) *was look'd upon by all ſober and conſidering* gueſts, *as the* wholeſomeſt *part of their* Entertainment. *And ſince 'tis true,* (*what is ſaid by* Solomon) *that* ſorrow is better than laughter, for by the ſadneſs of the countenance the heart is made better; *whereupon the* Royal Preacher *concludes it* better *of the two,* for a man to go into the houſe of mourning; I *cannot but reaſon within my ſelf, that when* * the heart of fools is in the houſe of mirth, *whoſe cuſtomary language is ſuch as this,* [* Come on, let us injoy the good things that are preſent, let us crown our ſelves with Roſebuds before they be wither'd, let none of us go without his part of voluptuouſneſs, let us leave tokens of our joyfulneſs in every ſtreet, let us oppreſs the poor man that is righteous, and let our ſtrength be the law of juſtice,] *there can be nothing more friendly, or more agreeable to their wants, than to* invite *ſuch men to the* houſe of mourning, *and there to* treat *them with* the character of the moſt troubleſome life of man, (*which being impartially provided, will ſerve as well as a Deaths-head,*) during the time of his floating in a valley of Tears.

Eccleſ. 7. 3.

Verſe 2.

* Verſe 4.

* Wiſd. 2. 6, 7, 8, 9, 10.

For

For this is useful to teach us all, not to be amo-
rous of a life, which is not only so short, as that it
Joh. 14. 1. *cannot be kept long, but withal so full of trouble,*
as that 'tis hardly worth keeping. Nor by conse-
quence to doat on a flattering world, which is so
little to be injoy'd, and its Injoyments also so full
Eccles. 2. 12. *of vexatious mixtures. Again 'tis useful to in-*
courage us, not to be afraid of a man that must
Isa. 51. 12. Mat. 10. 28. *die, and whilst he lives can but* kill the body.
Nor to scruple at the paying *that common* debt,
which we owe to Religion, *as well as* Nature;
that God *may give us an* * acquittance, *as well*
as nature: *we having received an* ensurance *from*
the infallible undertaker, *that the way both to* save,
Mat. 16. 25. Mark. 8. 36. *and* prolong *a life, is religiously to* lose *it, or* lay it
down. *Again 'tis useful to admonish us,* (*after the*
measure that we are negligent,) *to* * trade *with the*
* Mat. 25. 16. Luk. 19. 15. *talent of our* time, *for the unspeakable advantages*
of life eternal; *and to do* all the work *we can,*
Joh. 9. 4. *because* the night cometh, *when we shall be able*
to work no more. *Lastly it mindeth us, as* to be
doing, *because our* Lord cometh, and is at hand,
Phil. 4. 5. *so to be vigilant and* watchful, *because* we know
* Mat. 24. 42. not * what hour. *In a word, the more* transitory,
and the more troublesome, *the life of men shall*
appear to be, by so much the better *will be the*
uses,

uſes, *which we are prompted to make of its* imperfection.

And here it comes into my mind, to give you my thanks *by my* obſervance *of the ſeaſonable counſel you lately gave me, not to* laviſh out *my time in* ſhaming *the adverſaries of truth, (by way of* anſwer *or* reply *to their meer* impertinencies *and* ſlanders,) *but rather to* ſpend *it in ſuch* practical *and* peaceable *meditations, as are likelier to forward their* Reformation. *And though it was not your opinion that I could not* but *uſe my time* ill, *in writing continuall vindications of the* lately perſecuted *doctrines of Jeſus Chriſt, but onely that you thought I might uſe it* better; *yet my opinion doth ſo fully concur with yours, that even as ſoon as my leaſure ſerves me to pay my Readers what I have promis'd, (that men may learn to* love *God, by thinking him* free *from their* Impieties, *and may not reverence their* Impieties, *ſo far forth as they think them the* works of God,) *I ſhall direct my* whole ſtudies, *as you have charitably adviſed. And indeed I am the fitter to take your Counſel, becauſe I want a fit enemy with whom to combate; ſince* three *or* four *of the* ableſt *have quit the field, and as it were* bowed *to the* truth *of the things in queſtion. For though they have lately ſent out a*

Teazer,

Teazer, *who (they hoped) might tempt me to* loſs of time, *not by diſputing in* any meaſure *againſt a* line *of what I have* publiſh'd, *but only by* opening a noyſome mouth, *in a very* wide manner *againſt my* perſon, *and (which is infinitely ſadder) againſt my* * God *too; yet this does ſignifie no more, than that they are* ſtomackful *in their* afflictions, *and like the mettleſom* Cynægyrus *in no particular but* this, *that when his* Hands *were* cut off, *he purſued the enemy with his* Teeth. *A Printed Pamphlet comes to me, ſubſcribed and ſent by* Edward Bagſhaw, *(with your pardon be it ſpoken, for 'tis not handſom in* your preſence, *to mention the name of ſo* foul a thing,) *which neither the* gravity *of my* Calling, *nor the* price *I put upon my* time, *nor the* reverence *I bear to your* advice, *will permit me to anſwer in more than* two words. *(and in theſe I ſhall imitate the moſt judicious Mr.* Hooker.) *For whereas it amounteth to theſe* two things, *to wit,* his railing againſt God as the * Author of ſin, *and* his railing againſt me as a grievous ſinner, *(without the* offer *of any* proof, *for the one, or the other,) To the firſt I ſay,* No,

* *He ſaith expreſly,* 1. *That* whatever God foreſees, and doth not prevent, *(which is all the wickedneſs in the word)* he may be juſtly ſaid to *Cauſe.* (*p.*9.) 2. *That* Gods abſolute will is the prime cauſe, and neceſſarily productive of every action of the creature, *p.* 10. *(and ſo no leſs of our* worſt, *then of our* beſt *actions.)* 3. *That* God cannot be freed from being the author of ſin, by ſuch as acknowledge his preſcience, *p.* 9. *(ſo that either he cannot believe Gods* preſcience, *or cannot* but *believe him the* Author of ſin.) 4. *That* he cannot deny God to be the author of ſin, or to will the event of ſin, *p.* 2.

*P.2.*l.*19,20 *&* p. 9. *l.*18. *to l.*22. *p.*10. *l.*23,25. *to be compared with l.* 32.

No, *to the ſecond*, Nothing. *As for his* blaſphemies at large, *his* inconſiſtencies *with* himſelf, *his frequent* confeſſions *that he is* ignorant *of what he preſumeth to* affirm, *his impotent* ſlanders, *his moſt unſavoury* ſcurrilities, *his pique at my* caſſock and my cap, *his evil eye upon my* Rectory, *and* female Readers, (*to the honour of your ſex, and ſhame of ours,*) *laſt of all for his* impenitency *and* reſolutions *to* perſevere *in his* crying ſins,) *againſt That perſon of all the world, whom, next to God, and his Parents, he ought to have had in the greateſt reverence,*) *I ſhall leave him to the mercy of one or other of my Diſciples; who being as much* his *Juniors, as he is* mine, *may have youth enough to* excuſe, *if not* commend *them, for cooling the courage of ſo* prurient *and* bold *a Writer. But for my ſelf, I have determined, ſo to* profit *by what I Preach in the following Sermon, as not to leave it in the power of every petulant undertaker, to diſpoſe of my hours in* altercation. *They that look to* live long before they * look upon the grave, *may* trifle out *their* time *with better pretenſions to an* excuſe; *but I who have loſt ſo much already, and have had* (*as I may ſay*) *ſo many* Trials *for my* Life, (*at that* Bar *of* Mortality, *the* Bed *of* Sickneſs,)

* Pſal. 16. 10.

which makes me conſider it as a periſhing, and dying life, cannot think it ſo much as lawful, *to* diſpute it away *with an* itching *adverſary*; *who, however* inſufficient *to* hold up *his quarrel, is yet too* reſtleſs *to* lay it down.

But I proceed to that Subject (from which my thoughts have been kept by a long parentheſis) *of which I* love *to be ſpeaking on all occaſions that can be offer'd, becauſe I find ſo much in it, of which I cannot but ſpeak* well; *and no leſs to the* honour *of his* memory, *than to the* profit *and* pleaſure *of his* ſurvivers. *He was certainly a perſon, who liv'd a great deal of life in a little time; eſpecially* dating *it (as he did) from the memorable point of his* renovation. *When I conſider him in his Childhood at the Univerſity of* Oxford (*I am ſure ſome years before you knew him*) *exciting others by his* Example, *to mind the* end *of their being* there; *how* ſtrict *and* ſtudious *he appeared throughout his courſe; how much farther he went* before, (*in point of* ſtanding *and* proficiency,) *then he came* behind *others, in point of* years; *how much applauded he was by* all, *for his* publick Exerciſes *in Lent, both as an* Oratour *at the* Desk, *and as a* Philoſopher *in the* Schools; *how* (*like the brave* Epaminondas) *he* added *honour*

to

to his degree, *which yet to* us (*of his form*) *was all we were able to* attain; *when I reflect upon his* progreſs *through much variety of Learning, through every part of the* Mathematicks, *eſpecially through* Algebra, *the moſt* untrodden *part of them*; *and when I compare with all this, the great ſobriety of his temper, his unaffected humility, and* (*after a publick* aberration) *his perfect* return *into the* way, *out of which* (*for ſome years*) *he had unhappily been ſeduced*; *laſt of all when I remember, how whilſt nothing but* proſperity *made ſome in the world to* hug *their* errour, *he hated* his *ſo much the* more, *the more he had* proſper'd *by its* deluſion, (*which was an argument of the moſt generous and Chriſtian temper,*) *I think I may fitly affirm of* him, *what was ſaid by* Siracides *concerning* Enoch, *that* being made perfect in a ſhort time, he fulfill'd a long time. Wiſd. 4. 13.

I do the rather think it a duty, *to praiſe him after his* deceaſe, *the leſs he was able to* endure *it, whilſt yet* alive. *And I conceive my ſelf the fitter, to ſpeak a little in his* abſence *of his* perfections, *becauſe ſo long as he was* preſent, *I only told him of his* faults. (*Never leaving him as a Monitor, until I thought he left* them.) *For having found him my* noble Friend, *and* (*which in honour to*

his memory, I think it my duty to acknowledge) my *very* munificent Benefactor, *I could not be ſo* unkind *a thing, as not to afford him my* reprehenſions, *(yet ſtill attended with* reſpect,*) in whatſoever regard I could think them* uſeful. *And 'twas the mark of an excellent judicious ſpirit, that he valued me* moſt *for my* greateſt freedom *in that particular. Even* then *when our* heads *were moſt at* enmity, *(by the over great influence of his* Father's *perſuaſion upon his own) there ſtill remained in both our* hearts *a moſt inviolable* friendſhip. *And yet the chiefeſt inſtance of* mine, *was only my often having been* angry *with what I conceived to be a* ſin; *againſt which (by Gods goodneſs being ſufficiently convinc'd) he grew at laſt to be as angry, as* Friends *or* Enemies *could have been. He had impartially conſider'd that ſacred Aphoriſm, that* to refuſe inſtruction, is to deſpiſe ones own ſoul. *And he who could not be* thankful *for being* chid, *was judg'd by* him *to be* unworthy *of any honeſt mans* anger. *Nor can I imagine a ſolid reaſon, why he was careful in time of* health, *to beſpeak my preſence in time of* Sickneſs, *(of which you are able to be his* witneſs,*) unleſs becauſe he did eſteem me the moſt* affectionate *perſon of his acquaintance, by his having ſtill found me the moſt* ſevere.

ſevere. *To conceal his* great failing, (*which was ſo far* ſcandalous, *as it was* publick, *and apt to be hurtful by the* reverence *which many men had to his* example,) *and* only *to ſpeak of the* beſt *things in him, were rather to* flatter, *then to* commend *him. But yet as the Scripture hath ſaid of* David, that he did what was right in the eyes of the Lord, ſave only in the matter of Uriah the Hittite, *ſo I think I may ſay of your* ſelf-departed, *that unleſs it were in that* one *unhappineſs, of ingaging himſelf in an ugly Cauſe, (which yet he ſeriouſly repented, and ſo was fitted for that* early, *but moſt* exemplary death, *which happily opened a* door *to his* Immortality,) *his greateſt* Vice *was but* this, *that he modeſtly* concealed *too many* Virtues. 1 King. 15. 5.

The remarkable manner *of his* departure *did moſt remarkably reſemble* Sir Spencer Compton's (*a perſon ſo ſingularly qualified, by* Grace, *and* Nature, *and* Education, *that however his extraction was* highly Noble, *I may confidently ſay it was the loweſt thing in him,*) *who dyed at* Bruges *about the time, wherein* the man of our deſires *expir'd at* Compton. *Never did I hear of a more heavenly* Valediction *to all the contentments of the earth, than was given by* theſe two *at* their *diſſolu-*

diſſolutions. Never yet did I hear, of any two farewells *ſo much* alike. *Never were any more* admired, *by thoſe that* ſaw *them whilſt they were* going; *or more* deſired, *when they were* gon. *How your excellent* Husband *behav'd himſelf*, I *have but* partly *related in the concluſion of my Sermon. For though* I *may not diſſemble ſo great a Truth, as my ſtrong inclinations both to* think *and* ſpeak *of him to* his advantage; *yet in my* laſt *office of friendſhip*, I *did religiouſly ſet ſo ſtrict a* watch *over my* tongue, *as that* I *rather came* ſhort *in* many *points of his commendation, than went* beyond *him in any* one. *And could* I *have had the poſſibility to have kept him company in his ſickneſs, which* I *as earneſtly* endeavour'd *as* He deſir'd *it*, (*but his ſickneſs was too ſhort, and my journey too long, for either of us either to* give, *or to* receive *that ſatisfaction,*) I *might have* perfected *that account, which many* witneſſes *enabl'd me to give in* part.

Having thus far ſpoken of him *to* you, *I muſt only ſpeak of* you *to* others. *For ſuch as* reject *what they* deſerve, I *think it a Panegyrick* ſufficient, *to make it known they will have* none. *Having dedicated my* papers *to a perſon of your Indowments, for whom to* approve, *is to* patronize *them,*

them, I alſo dedicate your perſon (*with the hopeful* particles *of* your ſelf) *to the peculiar* protection *and* grace *of* God. *And as the Heirs of* that *Family, which you were pleaſed by* adoption *to make your* own, *have already been Lords of that ſeat for more than eighteen Generations,* (*which* I *can reckon,*) *ſo that the perſon whom* I *commemorate may inherit alſo that* other bleſſing, (*as an addition to that bleſſing which God hath given Him in* your ſelf,) *confer'd in favour upon* Jonadab the ſon of Rechab, [Not to want a man to ſtand before him for ever,] *is no leſs the* hope, *than the* prayer, *of him who thinks himſelf obliged, as well to be, as to Write himſelf,* Jer. 35. 19.

Your moſt importunate Servant
at the Throne of Grace,

THOMAS TIERCE.

THE LIFELESNES of LIFE on the hether ſide of IMMORTALITY.

A SERMON Preached at the Funeral of Mr. *EDWARD PETTO.*

JOB XIV. I.

Man that is born of a Woman, hath but a ſhort time to live, and is full of Trouble.

NOw ye have liſten'd unto the *Text*, Caſt your Eyes upon the *ſhrine* too. For that does verifie *This*, by no leſs then an Ocular Demonſtration. You ſee the Reliques of a Perſon, full of honour indeed, but not of years; he having had his *December* (I may ſay) in *June*; and reaching the end of his Journy, (as 'twere) in the middle of his Courſe. So that if I ſhould be ſilent upon the mention only of this Text [*Man that is born of a Woman hath but a ſhort time to live,*] That very Hearſe would preſent us with a *viſible Sermon.*

Yet ſomething I muſt ſay, in Honour and Duty unto the *Dead*; and ſomething too, for the uſe and benefit of the *Living*; that as Death *already* hath been to *Him*, ſo it *may* be alſo to *Us* Advantage; That *ſome* at leaſt who here are preſent, may go from Hence (when I have done,) if not the *wiſer* or *more intelligent*, yet at leaſt the *more conſiderate*, and the *better Reſolved* for coming hither. I need not be teaching my *weakeſt* Brethren, (what common *Experience* hath taught us *All*,) either the *Miſery*, or the *ſhortneſs*, or the *uncertainty* of our Days. But yet recounting how many Souls do periſh for ever in their Impieties, not ſo much by wanting *Knowledge*, as by abounding in the *Thoughtleſneſs* of what they know, I ſhall not ſure be unexcuſable (having S. *Peter* for my example) if I *tell* you thoſe things which you *know already*. An Honeſt *Remembrancer* is as needful, as the moſt Eloquent *Inſtructor* to be imagin'd, becauſe we do leſs want the *Knowledge*, than the *conſideration* of our Duties. S. *Peter* hath magnified the office no leſs than *three times together* in that *Epiſtle* which he compos'd a * little before his *Diſſolution*. *I will not* (ſaith he) *be negligent to put you alwayes in Remembrance, though ye know*

2 Pet. 1. 12. 13. 15.

* Ταχινὴ ἐστιν ἡ ἀπόθεσις. ver. 14.

these things, and be established in the Truth. Yea I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in Remembrance. Again (saith he) *I will endeavour that ye may be able, after my Decease, to have these things always in Remembrance.* When I consider that these words were by * *Divine Inspiration*, and that they were written for *our Instruction*, yea and *inculcated* upon us no less than *thrice* in *one breath*; methinks they tacitely *reprove* us, for having such wanton and *Itching Ears*, as will be satisfied with nothing but what is *New*. Whereas the Thing that is to us of greatest moment, is not the study of *more* Knowledge, but the making good *use* of the things we know. Not the furnishing of our *Heads* with a Richer Treasure of *Speculations*, but the laying them up within our *Hearts*, and the drawing them out into our *Lives*. Men would not live as they are wont, were they sufficiently [a] *mindful* that they are *men*. Did they but often enough consider, how *short a time they have to live*; how very [b] *often they are in Deaths*, before they dye; how much their short time of life is more [c] *uncertain* than it is short; how very shortly they are to render a strict Account unto the *Judge*, (I say not of

* 2 Tim. 3. 16.

a Ἔσῃ τοιοῦτος, ἂν καὶ σεαυτὸν ὡς ἄνθρωπον ἂν ὑπομιμνήσκῃς. *Isocrat.* πρὸς Δημον.

b 2 Cor. 11. 23.

c Mat. 24. 42.

every *evil work*, but) even of every [d] *idle word*, and of each unprofitable hour; they would not make so many Demurrs in the important work of their Reformation. The *uncertainty* of their Time would make them *watchful* over their ways; that how *suddenly* soever they may be *Caught*, (by the common Pursevant of Nature) it may not be by a *surprize*. That they may not die with the *Fools Motto*, [Non [e] putâram] in their mouths.

Now to consider my present Text in the most useful manner that I am able, I must bespeak your best Attention, not so much to the *Dogmatical*, as to the *Applicatory* part of my Meditations. It being chiefly in my design, to shew what *Profit* we are to *reap* from all such melancholy Solemnities, as by many deep *Mourners* are *sown* in Tears. What kind of Influences and Virtues, from the great *brittleness* of our Lives, are to be shed upon the *Practice* and *Conduct* of them. What kind of *Consectaries* and *Uses* should flow from the *one*, upon the *other*.

I shall not therefore wear out my little Time in any such accurate and logical *Analysing* of the words, as would but serve to divert you from the *scope* and *drift*, for which the holy man *Job* did

d Mat. 12. 36.

e Τὸ μὲν λέγειν, ὡς οὐκ ἂν φύμην, μέγιστον τῇ δοκεῖ σημεῖον ἀπειρίας. *Polyb. l. 10. p. 603.*

did make them a part of *his* Preaching, and for which I have choſen them to be the ſubject of *mine own*; but ſhall immediately conſider them as an entire Doctrinal Propoſition, exhibiting to us both the *frailty*, and *frame* of man, and the *reaſon* of the one implicitly riſing out of the other. *Man is born of a Woman*; there's his *Frame*. *Hath but a ſhort time to live*, there's his *Frailty*. Hath but a ſhort time to live, *becauſe* he is born of a Woman; there is the *Reaſon* of his Frailty, from the *condition* of his Frame. Nor is he attended only with *vanity*, but *vexation* of *ſpirit*. As *Jacob* ſaid unto *Pharaoh*, His Days are *Evil*, as well as *Few*. However *empty* of better Things, yet from the *Bottom* to the *Top*, (I mean from his Birth unto his Burial,) he is *Repletus miſeriis*, *fill'd full of Trouble*.

And yet by way of *Application*, we may reflect upon the Text in a threefold *Antitheſis*. For

To Man as *born of a Woman*, we may oppoſe the ſame Man, as being *Regenerate*, and *born of God*.

To the very *ſhort life* he hath by *Nature*, we may oppoſe the *life Eternal* he hath by *Grace*.

And to his *fulneſs of miſery* whilſt he is here in

in the body, we may oppose his *fulness of Bliss and Glory*.

But first let Man be consider'd in his *Hypogeo*, that is, his state of *Declination*, as he is *born of a Woman*, and having a *short time* to live; and that for this reason, *because* he is born of a Woman. For 'tis a Maxime in Philosophy which never fails, That Generable and Corruptible are Terms Convertible. It is demonstrably prov'd we must one day *Dye*, because we did one day *begin* to *Live*. All that is born of a Woman is both *mixt*, and *compounded*, after the Image of the Woman of whom 'tis born; not only *mixt* of the four Elements, but also *compounded* of Matter and Form. And all things Compounded [a] must be dissolv'd, into the very same Principles of which at first they were compos'd. Hence are those pangs and yernings of the flesh and the spirit, of the Appetite and the Will, of the law in the members, and the law in the mind; [b] the one inclining towards *Earth*, from whence 'twas *taken*, and the other towards *Heaven*, from whence 'twas *sent*. The truth of this had been apparent, if it had been only taken out of *Aristotle*'s *Lyceum*; but we have it confirmed out of *Solomon*'s *Porteh* too: for in the

a Ἐξ οὗ πάντα γίγνεται, εἰς τοῦτο διαλύεται. *Arist. Eth. lib.* 10. *cap* 3.

b Τὸ μὲν δεῦρο, τὸ δ' ἐκεῖσε ἕλκει. *Id. l.* 9. *c.* 4.

the Day when man goeth to his [a] *long home*, when the *grinders ceafe*, and the *windows be darkened*, and all the *Daughters of Musick are brought low*, when the *silver cord is once loosed*, and the *golden Bowl broken*, so as the *mourners are going about the streets*; [b] *Then the Dust shall return to the earth as it was, and the spirit shall return to God who gave it.* When God himself was pleased to be *born of a Woman*, he submitted to the conditions of *Mortality*, and had (we know) but a *short time to live*; for He expir'd by Crucifixion before he was full *thirty four*, as his *younger* [c] *Brother*, whom we commemorate, before he was full *thirty three*.

Man hath a *short time* indeed, *as* he is *born of a Woman*, *because* he is born of a *Woman*; for (as it presently follows in the verses immediately after my Text) *He cometh forth as a* [d] *flower*, and (as a flower) *he is cut down. He flyeth also as a shadow, and continueth not.* And therefore *Epictetus* did fitly argue the very great fickleness and frailty of worldly things, first because they were [e] *made*, and therefore had their *beginning*; next because they are made [f] *ours*, and therefore *must* have a speedy *End*. For if we will be but so just, and so Impartial to our selves, as to arraign

a Eccles. 12. 5. 3, 4, 5, 6, 5.

b Vers. 7.

c Heb. 2. 17.

d Οἷα γὰρ φύλλων γενεὰ, τοίηδε καὶ ἀνδρῶν. *Homer.*

e Ὅταν τοῦ γείτονος ἄλλο παιδάριον κατεάξῃ τὸ πετάριον, πρόχειρόν ἐστιν εὐθὺς λέγειν, ὅτι τῶν γινομένων ἐστιν.

f Τέτανον ἄλλο τέθνηκεν, ὃ γυνὴ; οὐδείς ἐστιν, ὃς οὐκ ἂν εἴποι, ὅτι ἀνθρώπινον. *Epict. Ench. cap. 21.*

raign our Bodies at the tribunal of our Reason, they shall be found, by composition, no more than well complexion'd Dust. [a] *Dust thou art,* said God to *Adam.* [b] *Dust and Ashes I am,* said *Abraham* to God. *He knoweth* (saith the [c] Psalmist) *whereof we are made, he remembreth we are but Dust.* Were it not that the [d] *spirit of man goeth upward,* whilst the *spirit of a Beast goeth downward to the earth,* there would be [e] *no preeminence of the one over the other; for* [f] *all go unto one place,* (as to the Centre of the *Body,*) *All are of the Dust, and all turn to Dust again:* which shews the vanity and sickness of those mens *souls,* who erect such strong and stately Sepulchers for their *Bodies,* for fear the *poor* mans Dust should sully *theirs*; as if they did not remember, that *Man is born of a Woman,* and that his very [g] *foundation is in the dust.* Well he may have the more vanity, but not the more [h] *understanding for being in honour,* and may the sooner be [i] *compar'd to the Beasts that Perish.* The Protoplast was [k] *formed of the Dust of the ground.* And however his posterity hath been distinguish'd, by issuing out from that Fountain through several channels, yet their original extraction must needs be [l] equally vile; (if any thing can be vile which is of

a Gen. 3. 19.
b Gen. 18. 27.
c Psal. 103. 14
d Eccl. 3. 21.
e Vers. 19.
f Vers. 20.
g Job 4. 19.
h Psal. 49. 12.
i Ibid.
k Gen. 2. 7.
l Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἐστιν, ἐξ ὧν οὐ διαφερόμεθα πρὸς ἀλλήλων. *Epist. loco super cit.*

of God's own making.) For All men deſcended out of the very ſame *Eve*; and ſo, by *Her*, out of the very ſame *Adam*; and ſo, by *Him*, out of the very ſame *Earth*.

The days of Man are but *few* then, on ſuppoſition they are as many as Nature *meant* him; and that his glaſs is *run out* without being broken, unleſs it be by the hand of Time. The whole duration of Time it ſelf, is but the *Nonage* of *Eternity*. And therefore *Moſes* (as a *Pſalmiſt*) ſpake very fitly, when he addreſſed his ſpeech to *God*; [a] *A thouſand years in thy ſight are but as yeſterday, when it is paſt*; which is infinitely *leſs* then was *yeſterday* when it was *preſent*. And 'tis the ſame in effect with that expreſſion of *David*, the *Pſalmiſt Royal*; who ſaid *his Age was as* [b] *Nothing*, in reſpect of *Him* who is All in All; And that (as great as ſome men do ſeem to be to themſelves and others,) *Every man is but vanity at his* [c] *beſt eſtate*. What he is at his *worſt*, 'twill be impoſſible to expreſs, unleſs we ſhall ſay with *David* too, that he is *altogether* [d] *lighter than Vanity it ſelf*. Now if a *thouſand-years* are but as *yeſterday*, and as yeſterday when it is *paſt* too, how *ſhort* a thing is the life of *man* in compariſon? how *ſhort*, when com-

a Pſal. 90. 4.

b Pſal. 39. 5.

c Ibid.

d Pſal. 62. 50.

compared with the *long line* of *Time?* how *nothing*, when compared with the *Circle* of *Eternity?* *Threescore and Ten* are all the *years* which are allow'd by [a] *Moses* to a Natural Mans life. And though some are so strong as to arrive at *fourscore*, yet that *Overplus* of years is but [b] *labour* and *sorrow*. They do not *live*, but *linger*, who pass that *Tropick* of their Mortality. From after *Threescore years and Ten*, they are but *survivers* to *themselves*; at least they *feel* themselves *dying*; and their Bodies become their *Burdens*, if not the *Charnel Houses* or *Sepulchers*, wherein their Souls as 'twere lye *Buried*. The *Septuagint* Translators thought fit to call it, τὸ πλεῖστον αὐτῶν, and the Vulgar Latin, *Eorum Amplius*, which we cannot better express in *English*, than if we call it, *their Surplusage of Life*; when *Nature* in them is so strong, as to *shoot beyond* her own *Mark*. Her Mark is *Threescore and Ten*, if *Moses* himself hath set it *right*. Or place it further, at *fourscore*; farther yet, at *an hundred*; the life of man (we see) is short, though it should reach the very *utmost* that Nature aymes at.

a Psal. 90. 10.

b Ibid.

Μακρὸς μὲν αἰὼν συμφορὰς πολλὰς ἔχει. *Moschion.*

Ἀκρατὸς, ἀπρισόμιλος, γῆρας ἄφιλον. ἵνα πρήσσεται κακὰ κακῶν ξυνοικεῖ. *Sophocl.* ἐν οἰδίποδι.

But how many wayes are there, whereby to frustrate the Intentions and Ends of Nature? How

How many are there buried, before their Birth? How many mens Cradles become their graves? How many rising Suns are set, almost as soon as they are risen? and overtaken with Darkness in the very Dawning of their Dayes? How many are there (like the good King *Josias*, like righteous *Abel*, and *Enoch*, and that laudable Person whom now we celebrate,) who are *taken away* * *speedily* from amongst the wicked, as it were in the *Zenith* or *Vertical Point* of their strength and lustre? It is in every mans power to be Master of *our* Lives, who is but able to despise his *own*. Nay 'tis in every one's power who can but *wink*, to turn our beauty into *Darkness*; and in times of Pestilence, how many are there can *look us dead*, by an arrow shot out of the Eye into the *Heart*? For one *single* way of coming *into* the world, how *many* are there to go *out* of it before our Time? (I mean, before Nature is spent within us.) Many are sent out of the world, by the Difficulties and hardships of *coming in*. We are easily *cut off*, even by *eating* and *drinking*, the very Instruments, and Means of Life. Not to speak of those *greater* slaughters, which are commonly committed by *Sword*, and *Famine*, (which yet must *both* give

* Wisd. 4. 11.

place to *ſurfet*,) Death may poſſibly *fly* to us, as once to *Æſchylus*, in an Eagles *wing*. Or we may eaſily *ſwallow* Death, as *Anacreon* did, in a *Grape*. We may be murder'd, like *Homer*, with a fit of *Grief*: Or fall, like *Pindarus*, by our *Repoſe*: we may become a Sacrifice, as *Philemon* of old, to a little *Jeſt*. Or elſe, as *Sophocles*, to a witty *Sentence*. We may be eaten up of *worms*, like mighty *Herod*. Or prove a Feaſt for the *Rats*, like him of *Mentz*. A man may *vomit* out his Soul, as *Sulla* did in a fit of *Rage*. Or elſe like *Coma*, may force it *backwards*. He may periſh by his *ſtrength*, as did *Polydamas* and *Milo*. Or he may dye, like *Thalna*, by the very exceſs of his *Injoyment*. He may be Provender for his *Horſes*, like *Diomedes*. Or proviſion for his *Hounds*, like *Actæon* and *Lucian*. Or elſe like *Tullus Hoſtilius*, he may be burnt up quick with a flaſh of *Lightning*. Or if there were nothing from *without*, which could violently break off our *Thread* of *Life*, (and which being a *ſlender* thread is very *eaſily* cut aſunder) we have a thouſand *Inteſtine* Enemies to diſpatch us ſpeedily from *within*. There is hardly any thing in the *Body*, but furniſheth matter for a *Diſeaſe*. There is not an *Arterie*, or a *Vein*, but

is

is a Room in Natures *Work-house*, wherein our *Humours* (as so many *Cyclops's*) are forging those *Instruments* of *Mortality*, which every moment of our Lives are able to sweep us into our Graves. An ordinary *Apoplexie*, or a little *Impostume* in the *Brain*, or a sudden *rising* of the *Lights*, is enough to make a man *Dye* in *Health*; and may lodge him in *Heaven* or in *Hell*, before he hath the leasure to *cry for Mercy*.

Thus our **Houses of Clay* (as *Eliphaz* the *Temanite* did fitly call them) do seem as false, and as frail, as the *Apples* of *Sodom*; which being specious to the *Eye*, did fall to crumbles by every *Touch*. The frame of our building is not only so *frail*, but (as some have thought) so *ridiculous*, that if we contemplate the *body* of man in his condition of *Mortality*, and by reflecting upon the *soul*, do thereby prove it to be *Immortal*, we shall be tempted to stand amazed at the *inequality* of the *Match*, but that to wonder at our *Frailty*, were but to wonder that we are *Men*. Yet sure if *We*, that is, our *Souls*, (for our bodies are so far from being *Us*, that we can hardly call them *Ours*,) are not capable of *corruption*, our Bodies were not intended for our *Husbands*, but for our *Houses*; whose Dores will

* Job 4. 19. *Poma oculis tenus, contacta cinerescunt.* Tertul. Apol. c. 40. p. 70.

will either be *open*, that we *may* go forth, or whose Building will be *ruinous*, that needs we *must*; we cannot, by any means possible, make it the place of our *Continuance*; for though our bodies (as saith our Saviour) are not so *glorious as the Lillies*, yet (saith *Job*) they are as *frail*. And by that time (with *David*) they *wax old as doth a garment*, how *earnestly* (with S. *Paul*) 2 Cor. 5. 2. shall *we groan to be cloath'd upon?* to be cloath'd with *New* apparel, whilst the *old* is as 'twere *turning?* for when Christ shall come in the clouds with his holy Angels, at once to *restore*, and *reform* our Nature, *he shall change our vile bodies, that they may be fashioned like unto his glorious body*. But here I speak of what it *is*, not what it *shall* be; though it *shall* be *glorious*, yet *now* 'tis *vile*; though it *shall* be *immarcescible*, yet *now* 'tis *fading*; though it *shall* be a *long life*, 'tis *now* a *short* one.

It is indeed so *short*, and withall so *uncertain*, that [a] *we bring our years to an end like as a Tale that is told*. Death comes *so hastily upon us*, that we never can [b] *see it*, till we are *blind*. We cannot *but* know that it is *short*, for we [c] *fade away suddenly like the grass*; And yet we know not *how short* it is, for we pray that God will

a Psal. 90. 9.

b Psal. 89. 48.

c Psal. 90. 5.

teach

teach [a] *us to number our dayes.* This we know without teaching; [b] that even *then when we were born, we began to draw towards our End.* VVhether sleeping, or waking, we are alwayes *flying* upon the *wings* of *Time*; And even this *Instant*, whilst I am *speaking*, doth set us *well on* towards our Journeys end; whether we are *worldly*, and therefore study to *keep* Life; or *Male-Contents*, and therefore *weary* of its possession; the *King of Terrours* will not fail, either to *meet*, or *overtake* us. And whilst we all are [c] *Travelling* to the very same *Country*, (I mean the *Land of forgetfulness*, without considering it as an *Antichamber* to *Heaven* or *Hell*,) although we *walk* thither in [d] *several Rodes*; 'tis plain that he who lives *longest*, goes but the *farthest* way *about*, and that he who dies *soonest*, goes the *nearest* way *home*.

I remember it was the humour, I know not whether of a more *Cruel*, or *Capricious* [e] Emperour, to put a *Tax* upon *Child-births*; to make it a thing *excizable*, for a man *to be born of a Woman*. As if he had *farm'd* Gods *Custom-house*, he made every man *fine* for being a *Man*; a great *Instance* of his *Cruelty*, and as good an *Embleme* of our *frailty*, our state of *Pilgrimage* upon Earth.

a Vers. 12.

b Wisd. 5. 13.

Job 18. 4.

c Ψυχαὶ στέλλονται μὲν ἀποικέαν τὴν ἐξ οὐρανοῦ. *Philo Jud.* περὶ Συγχύσ. Βιαν.

d Hunc *diverso tramite* Mortales Omnes conantur adipisci. *Boeth. de Consol. Philos. l.* 3. *p.* 98.

e Leo Isaurus εἰκονομάχος.

Earth. For we arrive at this VVorld, as at a *forreign* and *ſtrange Country*; where I am ſure it is *proper*, although not *juſt*, that we pay *Tole* for our very *landing*. And then being landed, we are ſuch tranſitory Inhabitants, that we do not ſo properly *dwell* here, as [a] *ſojourn*. All the meat we take in, is at God's great *Ordinary*; and even the breath which we drink, is not ours, but *His*; (*which when he taketh away, we dye, and are turn'd again into our Duſt.*) Inſomuch that to *expire*, is no more in effect, then to be *honeſt*: to pay back a Life, which we did but *borrow*.

a Pſal. 39. 14.

b Euripides in Phœniſſis.

b Οὗτοι τὰ χρήμαθ' ἥδιστα κέκτηνται βροτοί,
Τὰ τῶν θεῶν δ' ἴσχουσι σπανιλώμεθα.

And well it were, if it were no worſe: for if the life of man were *pleaſant*, it would the leſs diſgrace it, that it is *ſhort*. A *ſhort life* and [c] a *Merry*, is that which many men applaud. But as the ſon of a woman hath but a *few* dayes to live, ſo it follows in the Text, that even thoſe few days are *full of Trouble*. And indeed ſo they are, in whatſoever Condition a man is plac'd: for if he is *poor*, he hath the trouble of *pains*, to *get* the goods of this world. If he is *rich*, he hath the trouble of *Care*, to *keep* his Riches; the trouble

c Εὐφραίνε σαυτὸν, τέκνον. τὸν καθ' ἡμέραν βίον, λογίζε σόν. τὰ δ' ἄλλα, τῆς τύχης. Eurip. in Alceſtide.

trouble of *Avarice*, to *increase* them; the trouble of *fear*, to *lose* them; the trouble of *sorrow*, when they are *lost*. And so his *Riches* can only make him the more *illustriously unhappy*. If he lives as he *ought*, he hath the trouble of *self-denyals*; the trouble of [a] *mortifying the flesh*, with the *affections and lusts*; the trouble of being in [b] *Deaths often*; the trouble of [c] *crucifying* himself, and of [d] *dying daily*. If to avoid those Troubles, he *lives in pleasure*, as he ought *not*, he hath the trouble of being told, that he is [e] *dead whilst he lives*; the trouble to [f] *think* that he must *dye*; the trouble to *fear* (whilst he is dying) that he must *live* when he is *dead*, that he may dye eternally. Not to speak of those troubles which a man suffers in his Nonage, by being *weaned from the breast*, and by *breeding teeth*; in his boyage and youth, by bearing the yoke of subjection, and the rigid discipline of the Rod; in his manhood and riper years, by making provision for all his Family, as *servant General* to the whole; Not to speak of those Troubles which flow in upon him from every quarter, whether by *Losses*, or *Affronts*, *Contempts*, or *Envyings*, by the *anguish* of *some* Maladies, and by the *loathsomness* of *others*; rather

Ὁ ὑπ' ἀποθυμίας τῆς μοιζόνων ἐξαρθείς, ἀποφανοστέρων ὀρέγει σύμφορον. *Socrat. in Epist. ad Anonym. p. 8.*

a Col. 3. 5. Rom. 8. 13.

b 2 Cor. 11. 23.

c Rom. 6. 6. Gal. 6. 14.

d 1 Cor. 15. 31.

e 1 Tim. 5. 6.

f Eccl. 41. 1.

than want matter of trouble, he will be most of all *troubled* that he hath [a] *nothing to vex him.* In his sober Intervalls and Fits, when he considers that he must dye, and begins *to* [b] *cast up the accounts of his sins*; it will be *some* trouble to him that he is *without chastisement*, whereby he knows he is a [c] *Bastard, and not a Son.* It will *disquiet* him not a little, that he *lives at rest in his possessions*; and become his great *Cross*, that he hath *prosperity in all things.* Not only the sting, and the stroak, but the very *Remembrance of Death will be bitter to him*; so saith Jesus the Son of *Sirach*, chap. 41. vers. 1.

Thus (we see) the Child of man, or the man who is born of a woman is so *full of Trouble* to the *brim*, that many times it *overflows* him. On *one* side, or *other*, we *all* are troubled; but some are *troubled on* [d] *every side.* Insomuch that they *themselves* are the greatest Trouble unto *themselves*; and 'tis a kind of *death* to them they *cannot* dye. We find King *David* so *sick* of *Life*, as to fall into a wishing for the *wings of a Dove*, that so his *Soul* might *fly away* from the great Impediments of his *Body.* He confessed that his *Dayes* were at the *longest* but [e] a *Span*, and yet complain'd they were no *shorter.* It seems

a Οὐκ ἐν τέλει τοῦτο μέλλει Ἠλέκρατος ἐστοχάζεται τὰ πάντα. *Herodot. in Thalia. c.* 43. *p.* 179.
b Wisd. 4. 20.
c Heb. 12. 8.
d 2 Cor. 4. 8. Occidere est, vetare cupientem mori. *Sen. in Thebaide.*
Psal. 54.
e Psal. 39. 5.

ſeems that *Span* was as the ſpan of a *pitcher'd Hand*; which the farther he *ſtretcheth out*, the more it *griev'd* him. He was [a] *weary of his groaning*. His Soul did [b] *pant after Heaven*, and even [c] *thirſted for God*. And he might once more have cryed (though in another ſenſe) *Wo is me, that I am conſtrain'd to dwell with Meſack, and to have mine habitation among the Tents of Kedar!* I remember that *Charidemus* in *Dio Chryſoſtom*, compared mans *Life* to a *Feaſt*, or *Banquet*. And I the rather took notice of it, becauſe the Prophet *Elijah* did ſeem (in ſome ſenſe) to have made it good. Who after a *firſt* or *ſecond Courſe* (as I may ſay) of *living*, as if he had *ſurfeited* of Life, cryed out in haſt, *It is enough*; and with the very ſame breath, deſired God *to take away*; for ſo ſaith the Scripture, 1 *Kings* 19. 4. *He went into the Wilderneſs* (a ſolitary place) and there he *ſate under a Juniper* (in a melancholly poſture) and *requeſted of God that he might dye*, (in a very diſconſolate and doleful manner,) even pouring forth his Soul in theſe melting Accents, *It is enough now, O Lord, take away my life, for I am no better than my Fathers*. And if the Dayes of *Elijah* were *full of trouble*, how was *Job* overwhelm'd, and *running over* with his

a Pſal. 6. 6.
b Pſal. 42. 1.
c Verſ. 2.
Dio Chryſoſt. Orat. 30. pag. 305. D.
1 King. 19. 4.

Calamity? when the [a] *Terrors of God did ſet themſelves in aray againſt him*, how did he [b] *long for deſtruction?* O (ſaith he) *that I might have my requeſt, that God would grant me the thing that I long for! Even that it would pleaſe him to deſtroy me, that he would let looſe his hand, and cut me off.* How did he [c] *Curſe the Day of his Birth*, and *the Night wherein he was conceived? Let that Day be darkneſs, let the ſhadow of Death ſtain it, let a cloud dwell upon it, let blackneſs terrifie it.* And *for the Night, let it not be joyned to the dayes of the year. Let the Stars of the twilight thereof be dark; neither let it ſee the dawning of the day.* And what was his reaſon for this unkindneſs to that particular Day and Night, ſave that they brought upon him the *trouble* of being a *Man born of a Woman:* for we find him complaining a little after, *Why died I not from the Womb! why did I not give up the ghoſt, when I came out of the Belly?* And then for the Life of our bleſſed Saviour, who is call'd by way of Eminence, *The Son of Man*; as I obſerv'd before, that it was *ſhort*, ſo muſt I here put you in mind, it was *full of Trouble.* He was therefore call'd by way of Eminence, *Vir Dolorum*, [d] *A Man of Sorrows.* The Prophet adds, *he was* [e] *acquainted with*

[a] Job 6. 4.
[b] Verſ. 8, 9.
[c] Job 3. 1, 3, 4, 5, &c.
Verſ. 11. 12.
[d] Iſa. 53. 3.
[e] Ibid.

with Grief. For the whole Tenor of his Life was a continuation of his Calamities.

The Time would fail me ſhould I but mention the hundreth part of thoſe men, whoſe *ſhort time* of life hath ſeemed *long* to them, even becauſe they have felt it ſo *full of Trouble.* But enough hath been ſaid concerning the *Doctrin* of the Text. And it lies upon us now to make ſome *Uſe.*

The Application.

Firſt then let us conſider, that if man (as born of a woman) hath but a *ſhort* time to live, It concerns us to take up the prayer of *David,* that God will *teach us to know our End, and the number of our Dayes, that we* (like Hezekiah) *may be fully certified how ſhort our Time is.* It concerns us to take up the reſolution of *Job*; *All the dayes of our appointed time, inceſſantly waiting till our change cometh.* It concerns us, *not* to ſay, with the rich man in the Parable, *we will pull down our Barns and build greater, and there we will beſtow all our fruits and our goods:* much leſs may we ſay, with that other Worldling, *Souls take your eaſe, eat, drink, and be merry, for ye have much goods laid up for many years:* for (alas!) how can we know, (ſilly creatures as we are,) but that *this very Night,* yea this very *minute,* either

Pſal. 39. 4.

2 King. 20. 6.

Job 14. 14.

Luk. 12. 18.

Verſ. 19.

either *they* may be taken from *us*, or *we* from *them?* there is such a fadingness on *their* parts, and such a fickleness on *ours*. But rather it concerns us to say with *Job*, *Naked came we into the world*, and *naked shall we go out of it*. Or it concerns us rather yet to say with David, that *we are strangers upon Earth*, and but so many *sojourners*, *as all our Fathers were*: for whilst we consider we are but *strangers*, we shall, as * *Strangers and Pilgrims*, *abstain from fleshly lusts*, *which war against the soul*. And so long as we remember we are but *sojourners* upon earth, we *shall pass the time of our sojourning here in fear*. And behaving our selves *among the Gentiles*, *as a chosen Generation*, *a Royal Priesthood*, *an holy Nation*, *a peculiar People*, *we shall shew forth his praise*, *who hath called us out of Darkness*, *into his marvellous Light*.

Job 1. 21.

Psal. 39. 12.

* 1 Pet. 2. 11. Heb. 11. 13.

1 Pet. 2. 9. 12.

Secondly let us consider, that since our *Life* is *uncertain*, as well as *short*, (inasmuch as we know not *how* short it is) it concerns us *immediately*, to labour hard in the *Improvement* of this our *span* into *Eternity*; to *employ* our very *short* and *uncertain* time, in making a *seasonable* provision against them *both*; I mean, its *shortness*, and its *uncertainty*. For shall we be *lavish* even

of

of *that*, which is ſo eaſily *loſt*, and of which we have ſo very *little*, and every *minute* of which Little does carry ſuch a *weight* with it, as will be either a kind of *Pulley* to help raiſe us up to *Heaven*, or elſe a *Clogg* to pull us down to the loweſt *Hell*? Of whatſoever we may be waſtfull, we ought to be *chary* of our *Time*, which doth incontinently *periſh*, and will eternally be *reckoned* on our *account*. *Pereunt & imputantur*, the *Epigrammatiſt* could ſay of his precious *hours*.

Now the way to provide againſt the *ſhortneſs* of our *Life*, is *ſo* to *live*, as to *dye*, to the greateſt *Advantage* to be imagin'd; and ſo to *dye*, as to *live for ever*. What *Tobit* ſaid to *Tobias*, in reſpect of *wealth*, [*Fear not, my ſon, that we are made poor, for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.*] He might have ſaid as well in reſpect of *wiſdom*, and by conſequence as well in reſpect of *long life*. For as *the fear of the Lord is* ſolid *wiſdom*, and *to depart from Evil is underſtanding*; ſo *honourable Age is, not that which ſtandeth in the length of Time, nor that is meaſured by number of years, but Wiſdom is the gray hair unto men, and an unſpotted life is old age*. To be devoted

Tobit. 4. 21.

Job 28. 28.

Wiſd. 4. 8, 9.

devoted (like *Anna*) to the Houſe of God, ſo as to *ſerve him night and day with faſting and prayer*, and not to content our ſelves with that which is *meerly lawful*, or barely enough to *ſerve turn*, (as men do commonly reaſon within themſelves,) but to ſtudy the things that are * *more excellent*, to ſtrein hard towards * *perfection*, to *forget thoſe things that are behind, and to reach forth unto thoſe things that are before, preſſing on towards the mark, for the prize of the high calling of God in Chriſt Jeſus*, this is to *amplifie* our lives, and to *fruſtrate* the malice of our mortality; and as the *want* of *ſtature* many times is ſupply'd in *thickneſs*, ſo this is to *live* a *great deal* in the *little time* of our *duration*.

Luk. 2. 37.

* Rom. 2. 8.
* 2 Cor. 7. 1.

Phil. 3. 13, 14

Ampliat Ætatis ſpatium ſibi Vir bonus, hoc eſt
Vivere bis, Vita poſſe priore frui.

As we are thus to provide againſt the *ſhortneſs*, ſo in like manner we muſt provide againſt the *uncertainty* of our *time*. And the way to do that, is to diſtruſt the *future*, and to lay hold upon the *preſent*; ſo to live *every* hour, as if we were not to live the *next*. Having a *ſhort* time to *live*, our time to *repent* cannot be *long*. And not *aſſured* of the * *morrow*, 'tis madneſs not to repent

* Nemo tam Divos habuit faventes, craſtinum ut poſſit ſibi polliceri.

repent *to-day*: when we ſee many perſons of the moſt promiſing countenance, and the moſt proſperous conſtitution, not only ſnatch'd by an *early*, but *ſudden* death, why ſhould we not ſeriouſly conſider, that *we* may be of *their* number, having no promiſe of the contrary, either *within*, or *without us*? * What happens to *any* man, *may* happen to *every* man; every man being encompaſſed with the ſame conditions of mortality. 'Tis true indeed, that we may live till we are *old*; but 'tis as true, that we may dye whilſt we are *young*; and therefore the *later* poſſibility ſhould as well prevail with us for a *diſpatch* of our repentance, as the *former* too too often prevails upon us for a *delay*. Nay if we *procraſtinate* our repentance, in *hope* of living till we are *old*, how much rather ſhould we *precipitate* it, for *fear* of dying whilſt we are *young*? (if yet it were poſſible to *precipitate* ſo good and neceſſary a work, as a *ſolid impartial ſincere repentance*.) For as to *repent* whilſt we are *young*, can never do us the *leaſt* harm; ſo it may probably do us the *greateſt*, to poſt it off till we are *old*. Nay it may coſt us the loſs of Heaven, and a ſad eternity in Hell, if we defer our repentance (I do not ſay till we are *old*, but

* Cuivis poteſt accidere quod cuiquam poteſt. *Publiu.*

if we defer it) being *young*, till one day *older* than now we *are*. And shall we defer it beyond *to-day*, because we may do it as well *to-morrow*? This is madness unexpressible. For as 'tis true that we *may*, so 'tis as true that we may *not*. Our *knowledge* of the *one*, is just as *little* as of the *other*. (Or rather our *ignorance* is just as *much*.) And shall we dare to *tempt God*, by presuming upon that which we do *not know*? Are Heaven and Hell such *trivial things*, as to be put to a bare *adventure*? Shall we *play* for *salvation*, as 'twere by *filliping*, *cross or pile*? implicitly saying within our selves, *if we live till the morrow, we will repent and be saved; but if we die before night*, we will die in *our sins, and be damn'd for ever*: shall *we* reason within our selves, that though we know our *own* death may be as sudden as *other* mens, yet *we* will *put it to the venture*, and make no *doubt* but to fare, as well as hitherto we have done? what is this but to *dally* with the *day* of *Judgment*, or to bewray our *dis-belief* that there is any *such thing*? It's true we *may* live until the *morrow*, and so on the *morrow* we *may* repent. But what is this to the purpose, that 'tis *certain* enough we *may*, whilst 'tis as *doubtful* whether we *shall*? Is it not good to make *sure* of happiness,

Εἴ τις δύο, ἢ καὶ πλείους τις ἡμέρας λογίζεται μάταιός ἐστιν. — *Sophocl. in Trachiniis.*

pineſs, by *repenting* ſeriouſly at *preſent*, rather than let it lye *doubtful*, by not *repenting* untill *anon?* Methinks we ſhould eaſily be perſwaded to eſpouſe *that courſe*, which we are throughly convinc'd does tend the *moſt* to our *Advantage*.

When the rich worldling in the Parable was ſpeaking *placentia* to his *ſoul*, [* *ſoul take thine eaſe*,] alledging no other reaſon, than his having *much goods for many years*; nothing is fitter to be obſerv'd, than our *Saviours words* upon that occaſion, *Stulte*, *Thou Fool*, *this night ſhall thy ſoul be required of thee*; *then whoſe ſhall thoſe things be which thou haſt provided?* However the men of this world have quite another meaſure of *wit*, and do eſteem it the greateſt *prudence* to take their *pleaſure* whilſt they are *young*, reſerving the work of *mortification* for times of *ſickneſs*, and *old age*, (when 'twill be eaſie to leave their *pleaſures*, becauſe their pleaſures leave *Them*,) yet in the Judgment of God the Son, (the *Word* and *Wiſdom of the Father*) 'tis the part of a *blockhead*, and a *fool*, to make account of more *years*, than he is ſure of *dayes*, or *hours*. He is a *ſot*, as well as a *ſinner*, who does *adjourn* and *ſhift off* the amendment of his *life*, perhaps till twenty, or thirty, or fourty years *after his*

*Luk. 12. 22.

death. 'Tis true indeed that *Hezekiah*, whilst he was yet in the *confines* and *skirts* of death, had a * *lease of life* granted no less than *fifteen years long*; but he defer'd not his *repentance* one day the *longer*. And shall we adventure to live an *hour* in an *impenitent estate*, who have not a *lease of life* promis'd, no not so much as an *hour*? shall we dare enter into our beds, and *sleep* securely any *one night*, not thinking *how* we may *awake*, whether in *Heaven*, or in *Hell*? we know 'tis *timely repentance* which must secure us of the *one*, and 'tis *final impenitence* which gives us *assurance* of the *other*. VVhat the Apostle of the Gentiles hath said of *wrath*, may be as usefully spoken of every *other* provoking sin, * *Let not the Sun go down upon it*. Let us not live in any sin until the Sun is *gon down*, because we are * *far* from being *sure* we shall live 'till *Sun-rising*. How many Professors go to sleep, (when the Sun is down, and the *curtain* of the *night* are drawn about them,) in a state of *drunkenness*, or *adultery*, in a state of *avarice*, or *malice*, in a state of *sacriledge*, or *rebellion*, in a state of *deceitfulness*, and *hypocrisie*, without the least consideration how *short a time they have to live*, and how very much *shorter* then they *imagine*? Yet unless

* 2 King. 20. 6.

* Eph. 4. 26.

* ...ἢ γὰρ ἐθ' ἧς' αὔριον, πρὶν ἢ πάθῃ τὶς ἢ παρεῖναι ἡμέραν. *Soph. ubi supra.*

unleſs they believe they can *dream devoutly*, and truly *repent* when they are *ſleeping*, they cannot but know they are *damn'd for ever*, if *the day of the Lord ſhall come upon them as a thief in the night*, and catch them *napping* in their Impieties. 1 Theſ 5.2.4. 2 Pet. 3. 10.

Conſider this all ye that forget God, leaſt he pluck you away, and there be none to deliver you. Conſider it all ye that forget *your ſelves*. That forget how *few your dayes are*, and how *full of miſery*. Conſider your *bodies*, from whence they *came*; and conſider your *ſouls*, whether is it that they are *going*. Conſider your *life* is in your *breath*, and your *breath* is in your *noſtrils*; and that in the management of a *moment*, (for the better, or for the worſe,) there dependeth either a *joyful*, or a *ſad Eternity*. If our Time indeed were *certain*, as well as *ſhort*, (or rather if we were certain, how ſhort it is,) there might be ſome *colour*, or *pretence*, for the *poſting off* of our Reformation. But ſince we *know not at what hour our Lord will come*, this ſhould mightily ingage us, to be *hourly ſtanding upon our* * *watch*. And this may ſuffice for the ſubject of our *ſecond conſideration*. Pſal. 50. 22. Mat. 24. 42, 43, 44. * Habak. 2. 1.

Thirdly let us conſider, that if our dayes, which are few, are *as full of trouble*, it ſhould ſerve

ſerve to make us *leſs fond* of living, and *leſs devoted* to ſelf-preſervation, and leſs *afraid* of the Croſs of Chriſt, when our *Faith* ſhall be call'd to the ſevereſt *Trials*. [a] *O Death* (ſaith the ſon of *Sirach*) *acceptable is thy ſentence unto the needy, and to him that is vexed with all things.* The troubles incident to life have made the [b] *bitter in Soul to long for Death*, and to [c] *rejoyce exceedingly when they have found the grave.* If the Empreſs [d] *Barbara* had been Orthodox, in believing mens *Souls* to be juſt as *mortal* as their *bodies*, death at leaſt would be capable of this applauſe and commendation, that it puts a *concluſion* to all our *troubles*. If we did not fear Him, [e] *who can caſt both body and ſoul into Hell*, we ſhould not need to fear Them, *who can deſtroy the body only*; becauſe [f] *there is no Inquiſition in the grave.* [g] *There the wicked ceaſe from troubling: and there the weary are at reſt. There the Priſoners lye down with Kings and Counſellers of the Earth. The ſervant there is free from his Maſter. There is* ſleep, and ſtill ſilence, *nor can they hear the voice of the Oppreſſor.*

Mors Bona ſi non eſt, Finis tamen Illa Malorum.

But we have farther to conſider the *threefold Anti-*

a Eccl. 41. 2.

b Job 3. 20, 21.
c Verſ. 22.

d *Cuſpinianus in vita Sigiſmundi, p.* 498.

e Mat. 10. 27, 28.

f Eccluſ. 41. 4
g Job 3. 17, 18, 14, 19, 18.

Antitheſis, which we ought to oppoſe to the *three Clauſes in the Text*: for as *man, who is born of a woman*, hath but *a ſhort time to live*, and is *full of trouble*; ſo man, as *regenerate, and born of God*, hath a *long time to live*, and is *full of bliſs*. A life *ſo* long, that it runs *parallel with eternity*; and therefore (without a *Catachreſis*) we cannot uſe ſuch an expreſſion, as *length of time*. It is not a *long*, but an *endleſs* life; it is not *time*, but *eternity*, which now I ſpeak of. Nor is it a *wretched* eternity, of which a man may have the priviledge, as he is *born of a woman*; but an eternity of *bliſs*, which is competent to him only, as *born of God*. And of this bliſs there is ſuch a *fullneſs*, that our *heads* are too *thick* to underſtand it. Or if we were able to underſtand it, yet our *hearts* are too *narrow* to give it entrance. Or if our hearts could hold it, yet our *tongues* are too *ſtammering*, to expreſs and utter it. Or if we were able to do that, yet our lives are too *ſhort*, to communicate and reveal it to other creatures. In a word, it is ſuch, as not only *eye hath not ſeen*, nor *ear heard*, but it *never hath entred into the heart of man to conceive*. Incomprehenſible as it is, 'tis ſuch as *God hath prepared for them that love him*, 1 Cor. 2. 9.

If

If we compare *this* life, with the life deſcribed in the *Text*, it will ſeveral ways be *uſeful* to us; for it will *moderate* our *joyes*, whilſt we *poſſeſs* our dear friends; and it will *mitigate* our *ſorrows*, when we have *loſt* them; for it will mind us that they are freed from a life of *miſery*, and that they are happily tranſlated to one of *bliſs*. Nay if we are *true lovers* indeed, and look not only at our * *own* intereſt, but at the intereſt of the *parties* to whom we vow love, we even *loſe* them to *our* advantage, becauſe to *theirs*. Laſtly it ſweetens the ſolemn *farewel*, which our ſouls muſt take of our mortal bodies; we ſhall *deſire to be diſſolved*, when we can *groundedly* hope *we ſhall be with Chriſt*; we ſhall groan, and *groan earneſtly*, *to be uncloathed* of our bodies with which *we are* * *burden'd*; if *we* * *live by this faith*, that *we ſhall ſhortly be cloath'd upon with our houſe from Heaven*. We ſhall cheerfully lay down our bodies in the duſt, when 'tis to reſt in his peace, who will certainly raiſe us by his power, that we may reſt and reign with him in glory.

* Philip. 2. 4.

* 2 Cor. 5. 23, 24.

* Verſ. 7.

Thus

THus have I don with my Text, though but in the middle of my Sermon; and but *briefly* consider'd it in its *Antithesis*, because not pertinent any otherwise, then by affording unto *Mourners* an use of *comfort*. And because I am confident, that there are many such *here*, (when I consider how *many* losses lye wrapt in *one*,) not only *wearers of black*, but *serious Mourners*, whose very *souls* are hung with sable, and whose *unaffected* sorrow do *call* for comfort; I shall furnish you with matter of real joy, from the ground and occasion of all your sorrows.

For there is yet *another Text*, upon which I must give you *another Sermon*. A Text, I say, whose *matter* and *form* have been *divided* by God and Nature. The inward form is ascended, to him from whom it came down; but the outward matter still lies before us. And well may that person become our *Text*, who was himself a *living Sermon*; since the integrity of his *Life* was truly *Doctrinal*, and the resplendent piety of his *Death* a very pertinent *Application*. I am sure 'tis well *known* in *another* place, and therefore I hope 'tis *believ'd* in *this*, that I am none of *their* number, who use to scatter abroad their Eulogies upon every man's Hearse,

Τὸ σῶμα μὲν ἐμοῦ θνητὸν αὖον ἐγένετο. Τὸ δ' ἀθάνατον ἐξῆρε πρὸς τὸν ἀέρα. *Alexis in Olympiodoro.*

meerly as customary offerings, or things of course. *Those* alone are *my seasons* wherein to make *narratives* of the *dead*, when it may righteously be don for the *use* and *benefit* of the *living*. Ye know that Jesus the Son of *Sirach* does set himself solemnly to the work: and that with an αἰνήσωμεν δὴ ἄνδρας ἐνδόξους. *Let us now praise famous men. Men renowned for their power; men of knowledge and learning; wise and eloquent in their instructions. Rich men furnished with ability, and living peaceably in their habitations. There be of them that have left a name behind them, that their praises might be reported. And some there be who have no memorial, who have perished as though they had never been, and are become as though they had never been born, and their children after them. But these were merciful men, whose righteousness hath not been forgotten;* their bodies are buried in peace, but their name liveth for evermore; for the people will tell of their wisdom, and the congregation will shew forth their praise.*

Eccluſ. 44.1, 2, 3, &c.

* Τὸ Σῶμα ἐρῶδον, τὸ δ' ὄνομ' ἐ λέλοιπέ μοι. *Eurip. in Hecubâ.*

Our honour'd Brother now departed (I will not say the *unhappy*, but) the *now-blessed* Subject of this solemnity, as he deserves a *noble* Eulogie, so he needs *none at all*: He being one of those few of my particular acquaintance, of whom

whom I have ſeldom or never heard an ill word ſpoken. But in this one thing, he had the leaſt reſemblance unto his Saviour, who was *hated* by *many*, *deſpis'd* by *more*, and baſely *forſaken* almoſt *by all*. This is therefore no commendation, on which our Saviour proclaims a *Woe*, *Woe be to you when all men ſpeak well of you*. Nor do I ſay that this worthy Gentleman was ill ſpoken of by *none*, (he was ſure *too worthy* to be ſo befriended by the *world*,) I only ſay that I have ſeldom or never *heard it*. And he was ſo much the leſs obnoxious to the diſhoneſty of the Tongue, becauſe (as far as his *Quality* would give him leave) he ever *delighted* in that obſcurity, which moſt young Gentlemen are wont to *ſhun*. For although his *extraction* (we know) was *noble*, and his *fortune* extreamly *fair*; though his *natural parts* and abilities were truly *great*, as well as greatly improved by *Art* and *Induſtry*, (he having been Maſter of many Languages, and (I am ſure) well vers'd in great variety of Learning,) yet ſtill his *modeſty* and his *meekneſs* were ſo much *greater* than all the reſt, that (in a perfect contrariety to the vain-glorious and hypocritical) he ever turn'd his *worſt ſide outwards*. The late retir'dneſs of his life made

James 4. 4.

him ſo blameleſs and inoffenſive, that I ſuppoſe it hath *ditted* the mouth of envy.

It was no doubt an *effect* of thoſe two virtues, (I mean his *modeſty*, and his *meekneſs*,) that he ſo conſtantly obſerv'd that *Apoſtolical Precept*, James 1. 19. For He, if any man living, was *ſwift to hear*, *but ſlow to ſpeak*. And when he thought it his *turn* to ſpeak, it was rather *much*, than in *many words*. As the ſpeech of *Menelaus* deſcrib'd by *Homer*, ſo perfectly free were his diſcourſes, from the fault of *impertinence*, or *ſuperfluity*.

Παῦρα μὲν, ἀλλὰ μάλα λιγέως· ἐπεὶ ὁ πολύμυθος, οὐδ' ἀφαμαρτοεπής. — *Hom.* Ιλ. γ.

So far was He from *ſitting down* in the *chair of the ſcornful*, (as too many of his quality are wont to do,) nay ſo far from *walking* in the *counſels of the ungodly*, (from the time that he *found* them to be *ſuch*,) that he made it his care and chiefeſt caution, (in his later years more eſpecially,) not ſo much as to *ſtand in the way of ſinners*.

For as much as *I* could judge of him, (who had the happineſs to know him for many years) he was a true *Nathanael*, * *an Iſraelite indeed*; who, though he had many *Imperfections*, as one who was *born of a Woman*; yet he had ſure *no guile*, as being alſo regenerate, and *born of God*.

* Joh. 1. 47, 48.

Methinks

Methinks *I* hear him now ſpeaking to all that knew him, as *Samuel* did to all *Iſrael*; *I have walked before you from my childhood to this day. Behold here I am, witneſs againſt me before the Lord; whoſe Oxe have I taken; or whoſe Aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe, to blind mine eyes therewith, and I will reſtore it?* To which methinks I here the Anſwer which was made to *Samuel* in the next verſe, *thou haſt not defrauded, nor oppreſſed us.* 1 Sam. 12. 2, 3. Verſ. 4.

Tis *this* that ſpeaks a man *right honeſt*, which is a *nobler* Title, than *right honourable*; though I may ſay very truly, that he had many due titles of *honour* too. For not to ſpeak of his *Anceſtors*, who came in hether with the Conqueſt, and that from the City *Poitou* in *France*, (from whence they derived the name of *Peyto*,) *I* think it more for his *honour*, to have been many ways * *good*; to wit, a good *Husband*, and a good *Father*; a good *Maſter*, and a good *Friend*; a good *Neighbour*, and a good *Landlord*; a good *Chriſtian*, and a good *Man*. And, which is a ſign of *more goodneſs* than all the reſt, he never thought he was *good enough*; eſpecially in the *firſt*, and the two *laſt* particulars.

* Ὀυτος ἄριστος γενεαλογίας τρόπος. *Chryſoſt.* Hom. (in Gen.) 3.

It

It is an excellent *ingredient* in that religious *compoſition*, which he had ſent before him to *bleſs* his *ſoul*, and left behind him in *memory* to *perfume* his *Name* too, that having been charged with a debt, (whether by his Fathers laſt will and teſtament, or by the condition of the times, or by both together,) he was ever in ſome *pain* till he had *paid* that debt, or at leaſt had made *proviſion* for it; becauſe until he had *don juſtice*, he knew he could not ſo well *ſhew* works of *mercy*; and that was doubtleſs a pregnant token of *walking humbly with his God*. The three grand Duties which God requires, in the *ſixth* Chapter of *Micah*, at the *ninth* verſe.

The *end* of Chriſts coming into the world, was *to make us live ſoberly, righteouſly, and godly in this preſent world*. (Tit. 2. 13.) the firſt implying our whole duty towards our *ſelves*, the ſecond towards our *neighbour*, the third towards our *God*. That extraordinary perſon, of whom I ſpeak, doth ſeem to *me*, as well as *others*, to have reached thoſe ends. He was ſo eminently *ſober*, that I believe he was never known to have ſinn'd againſt his own body in any kind; ſo eminently *righteous*, that (as I ſaid) he was in pain, till he had rendred to *every man his due*.

Being

Being ſo *ſober*, and ſo *righteous*, he is inferred to have been ſo *godly* too, as to have liv'd in oppoſition to thoſe *profeſſors of Chriſtianity*, who having a *form only of godlineſs*, *deny the power of it*; for give me leave to tell you, what is not every day *conſider'd*, The moſt *material* part of *godlineſs*, is *moral honeſty*. Nor was there any thing more conſpicuous in the holy life of our bleſſed Lord. The *ſecond* Table is the *touch-ſtone* of our obedience unto the *firſt*. And to apply what I ſay unto the honourable perſon of whom I ſpeak, we may conclude him to have lived the *life of faith*, becauſe we find him to have dyed the *death of the righteous*. Gal. 3. 11. Num. 23. 10.

To paſs on therefore towards his *death*, as the fitteſt tranſition unto his *burial*; I am enabled to ſay of him, (by ſuch as were eye and ear witneſſes,) that he abundantly injoyed [that ἀδανασία] that happy *calmneſs of death*, which the Emperour *Auguſtus* was wont to pray for. I ſay he injoy'd it in *both acceptions* of the word. For firſt however he was ſick of a *burning Feaver*, (which carried him up, like *Elias*, in a *fiery Chariot*,) yet he had this *rare* happineſs which is the priviledge but of few, that he even *injoyed* his whole *diſeaſe*, without the leaſt taint of

of *deliration*. That knot of union betwixt his body and his ſoul, was not violently *broken*, but very leaſurely *untied*; they having parted like *two friends*, not by a rude *falling out*, but a *loving farewell*. Thus was his *Euthanaſia* in the *firſt* acception of the word. But he had it much more, as to the *ſecond*. For

Two things there are, which are wont to make death terrible. The firſt is *ſuddenneſs*, the ſecond, *ſin*. He was ſo arm'd againſt the *firſt*, that he did not only take care for the *ſetting his outward houſe in order*, that nothing in *this* world might traſh his flight towards a *better*; but alſo ſent for the *Divine*, to imp the *wings* of his devotion; and farther told his *Phyſician*, that *God had ſent him his ſummons*; ſo well was he arm'd againſt the *firſt* of thoſe *Phobera*, and that by the help of our Engliſh *Litany*, which prompts us to pray *againſt ſudden death*; and which he commanded one of his ſervants to *aſſiſt* him with upon his death-bed, beſtowing upon it (when he had don) a great deal of holy *admiration*.

King. 20. 1.

Again, ſo well was he prepared againſt the *ſecond*, that for the *tenderneſs* of his conſcience, and his deep *reſentment* of all his ſins, *thoſe of*

the

the times more eſpecially, in which he deplored his unhappineſs that he had had a *great ſhare* (till God was pleas'd in much mercy to ſhew him that *errour of his judgment*, by which the *errour of his practice* was bred and cheriſh'd;) Next for his *hatred of himſelf* in remembrance of them, (though we may ſay, that in *compariſon* with many others alive and dead, he had kept himſelf *unſpotted from the world*;) Then for his ſtedfaſt *reſolutions* of better life, of making ample *ſatisfaction* for every ill that he had don, and ſo of *bringing forth fruits* * *worthy of repentance*, (if God ſhould be pleas'd to inlarge his time;) and laſt of all for his *ſollicitude*, that *all his* * *family* might live in the fear of God, and *redeem* thoſe opportunities, which he ſeem'd (unto *himſelf*) to have ſometimes *loſt*, or *neglected*; I ſay, in all theſe reſpects, he appears to *me*, (as well as to *others*,) a more than ordinary Example.

Jam. 1. 27.

* Luk. 3. 8. Act. 26. 20.

*Joſh. 24. 15.

But ſome may ſay, that *ſick* perſons are ever ſorry for their *ſins*; but it is many time a *ſorrow* ſqueez'd out by *ſickneſs*. And as ſoon as they *recover*, they do *relaps* too.

Object.

To which I ſay, that though 'tis often ſo in *others*, yet in this *exemplary* Chriſtian it could *not* be ſo. For

Anſw.

First it was a mark of his *ſincerity*, that he look'd upon his failings, as through a *Microſcope*; which made them ſeem *nearer*, and very much *greater* than they were. He warn'd all thoſe who ſtood about his ſick bed, to beware of thoſe ſins which the world calls *little*; and of the *no-little* ſins which the world calls *none*; yea from the very leaſt * *appearances* and *opportunities* of ſin. It was his own expreſſion, that *all the ſins of his former life did even kick in his very face*; yet he remembred the * *labourer*, who went *late* into the Vineyard, and was *rewarded*. He alſo made ſome reflections upon the * *thief on the croſs*; that his faith might ſteer an even courſe, betwixt the *Scylla* of *deſpair*, and the *Charybdis* of *preſumption*.

*1 Theſ. 5. 22

Prov. 5. 8.

* Mat. 20. 9.

* Cito ignoſcit Dominus quia citò ille convertitur. *Ambroſ. in Luc.* 23. 43.

Secondly, It was another good token of his *ſincerity*, that he was not meerly a *death-bed penitent*, whoſe repentance too too often is but [a λύπη κατὰ κόσμον] *a ſorrow according to the world*; but (as divers perſons can witneſs) he began the great work in his time of *health*; ſo as his ſickneſs did but *declare* his having been a [a] *new creature* by [b] *change of mind*, and that he did not fall back, but [c] *preſs forwards towards the mark*, and *perſevere* in ſo doing *unto the* [d] *end*.

a 2 Cor. 5. 17.
b 2 Cor. 7. 9.
c Phil. 3. 14.
d ὁ ὑπομείνας εἰς τέλος. Mat. 24. 13.

Thirdly,

Thirdly, 'Twas another mark of his *ſincerity*, that he *inſiſted* on the nature of *true repentance*, which ſtill importeth an *amendment*, and *reformation* of life. Nor had he a willingneſs to *recover* his former health, unleſs to the end he might *demonſtrate* his *renovation*, by that *carefulneſs*, that *fear*, that *indignation*, that *vehement deſire*, that *zeal*, yea that *revenge*, which S. *Paul* hath recorded as the *effects* of a *godly ſorrow* in his *Corinthians*. Abhorring and deploring thoſe deſperate notions of Repentance, which the world is ſo commonly miſtaken in. 2 Cor. 7. 11.

Fourthly, 'Twas a comfortable token of his *ſincerity*, that he was *obſtinate in his Prayers*, againſt the *precept* of his *Phyſician*; and reſolv'd to pour out his ſoul, though to the prejudice of his body. As if he were piouſly ambitious of being too ſtrong for his own infirmities; when a reverend Divine (who was ſtanding by) would fain have don that office for him, at leaſt as a Deputy to his *lungs* only, that he might not ſpend his *few ſpirits* as yet left in him; he made him this reſolute, and haſty, but pious anſwer, that *whilſt a Tongue was in his head whereby to ſpeak, and whilſt he had breath in his body to move and animate his Tongue, and whilſt he had lungs in*

his breſt to ſupply his breath, he would ſhew forth the goodneſs and the glory of God, who had been pleas'd to do ſo great things for him. And in a merciful Anſwer to all his Prayers, which he continued to the *amazement* of all that heard him, (after ſome *conflicts* which he had had with the *ghoſtly enemy*, to make him happier in a *victorious*, than he could poſſibly have been in an untry'd innocence,) God was pleaſed (*very ſignally*) to reveal himſelf to him, *to ſpeak peace unto his Conſcience*, to fill him inwardly *with joy in the Holy Ghoſt*, to give him ſome *glimmerings* and *fore-taſts* of *the glory to be revealed.* That I may uſe his own words, (which, as he came out of a *Trance*, he was heard to ſpeak,) *he had a raviſhing glimps of the Beatifick Viſion*; meaning thereby (as I interpret) that God had refreſhed his drooping ſpirits with his unſpeakable comforts; ſaying unto his ſoul, *I am thy ſalvation*, or *this day ſalvation is come to thy houſe.* So that now being plac'd above the level of temptations, and exempted from the fear of what the * *red Dragon* could do unto him, he cheerfully *lifted up his head*, and fixt his eyes upon Jeſus, *the author and finiſher of his faith*, and *for the joy that was ſet before him*, expected the Advent

Advent of his *death*, as of a very *dear friend*.

Fifthly, It was another great ſign that *his heart was right towards God*, and therefore not treacherous to *himſelf*, that he extended his care to the ſouls of *others*, with as true a charity, as to his *own*; exhorting *one* in particular againſt the *love of this world*; charging *another* to be watchful againſt *intemperance*, and *debauch*; exciting a *third* unto *frequent and fervent prayer*. I do but mention the ſeveral ſubjects, on which he *treated* like a *Divine*. To all his ſervants in the general, and to three of them in ſpecial, (for his words like * *Manna* in the wilderneſs, and the *Apoſtles* * *doal*, were diſcreetly *proportioned* to every one *as he had need*; ſo as they who had moſt of his Deathbed inſtructions had *nothing over*, and they who had *leaſt* had *no lack*,) *I* ſay, in general, and in ſpecial, he was by his precepts, as well as practice, (even as righteous * *Noah*) a true *Preacher of Repentance*. Nor did his care end here. But

* Exod. 16. 18.
* Act. 2. 45.
* 2 Pet. 2. 5.

As it were in imitation of good old *Jacob*, before he was *gather'd to his fathers*, he gave a *bleſſing* to all his *children*. And farther gave it in charge to his *virtuous Conſort*, whom he worthily eſteemed his *dearer ſelf*, (and of whom he alſo

Gen. 49.

also *requested pardon, if by any cross word he had ever grieved her,*) not to educate his children, so much to *learning and other accomplishments*, as *to the knowledge*, and *service*, and *fear of God*. Nor was it a little to his advantage, that he was careful to have them season'd with those his *last* Principles, which by his *later experience* he found the *best*.

Not to be endless upon the subject, (on which it is *difficult* not to be *long*, and yet *impossible* to be *tedious*,) he was briefly *all that*, which *I* pray God of his mercy to make us all. That whensoever he shall appear unto us, in death, or in judgment, we may be found, like *wise* * *Virgins, with oyl in our lamps*. And that together with this our Brother, (whose *remembrance* (like that of * *Josias*) will ever be *sweet unto us as musick at a banquet of Wine*,) we may be joyned in Consort with the *quire of Angels*, and *with the general Assembly of the First-born which are written in Heaven*, and *with the souls of just men made perfect*, singing Hosanna's and Hallelujah's, *to him that sitteth upon the Throne, and unto the Lamb for evermore*.

* Mat. 25. 7, 8.

* Eccl. 49. 1.

Heb. 12. 22, 23.

Rev. 5. 13.

FINIS.

VIR

Explorata Integritate,
Gravitate morum Primæva
Annumerandus Patribus;
Scientiarum lumen omnium,
Supraque ſcientias eminens
Humilitate ſumma:
Innocenter doctus, &
Φρονήσεις εἰς ὃ σωφρονῆν

EDOARDUS PEYTO

De *Cheſterton* in Agro *Warwicenſi*
ARMIGER,

Ex Antiquo PICTAVORUM *ſtemmate oriundus,*

EDOARDI PEYTO

Equitis Aurati

Filius Unigenitus:

Uxorem duxit ELIZABETHAM
GREVILLI VERNEY
De Compton-Mordake *in eodem Agro*
Equitis Aurati

Filiam Unigenitam:

Lectiſſimam pariter & Dilectiſſimam fœminam.

Compar Conjugium!

Cujus ex felici Copula
Manavit sexus utriusque Trias,
Altera Filiorum, Edoardus, Guilielmus, Franciscus,
Altera & Filiarum, Elizabetha, Catharina, Margareta,
Patris simul; & Matris Ectypa:
Virorum & Fœminarum olim Exemplaria.

Proh Dolor!
Tantæ Familiæ & Virtutis Instauratorem brevem,
Primo velut in Molimine fatiscentem;
In ipso ætatis flore decussum,
Εν ἀκμῇ παρακμάζοντα!

Tamen Querelarum desine.
Quippe sæculi pertæsus, Maturus Cœlo,
Et præproperâ laborans Maturitate,
Perfectionem vitæ cum Immortalitate commutavit,
Anno Ætatis supra XXX^m *currente Tertio,*
Salutis Reparatæ MDCLVIII.
VIII°. *Calendas* VII^bres.

Anima, Christi appetentissima, in Christi gremium evolavit;
Cœlorum, quò dudum ascenderat, tandem Incola:
Corpus reclinavit in Pulveris Dormitorium;
Sic etiam Christum in sepulchro quæritans.
Telluris sarcina subter tellurem deposita;
Incolumes reliquiæ sub Domini custodiâ.

Ἐπὶ προγόνων εὐγενείᾳ μηδεὶς ἐναβρυνέσθω·
Πηλὸν γὰρ ἔχουσι πάντες τοῦ γένους προπάτορα.
Μὴ τοίνυν εἰς πήλιον ἐγκαυχώμεθα γένος,
Ἀλλ' ἐπὶ χρηστότητι σεμνυνώμεθα τρόπων.

FINIS.

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FINIS.